THE CALCUTTA REVIEW

JULY, 1945

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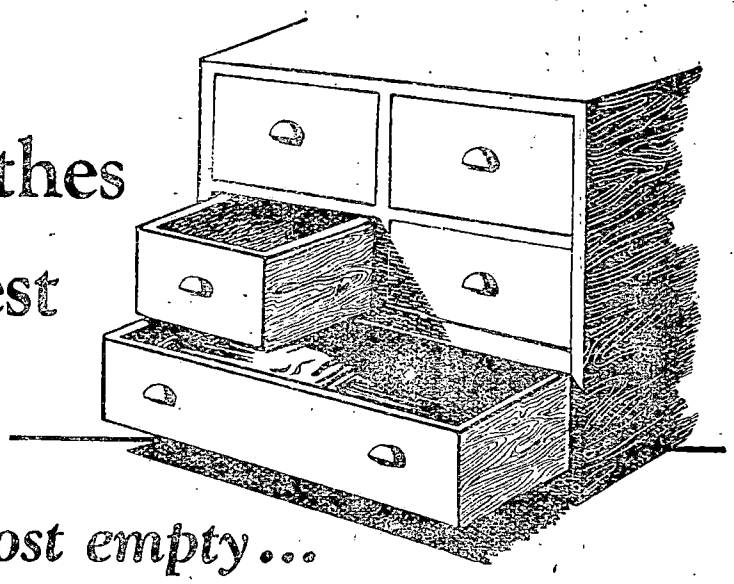

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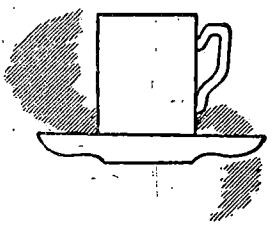

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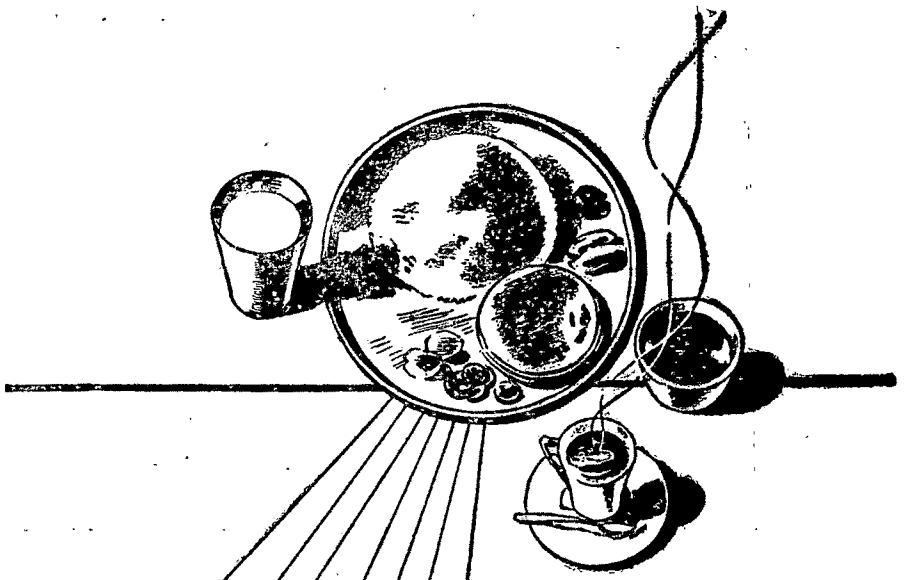

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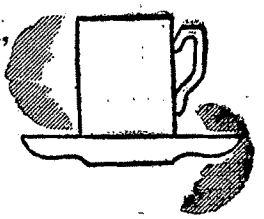

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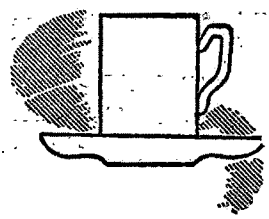

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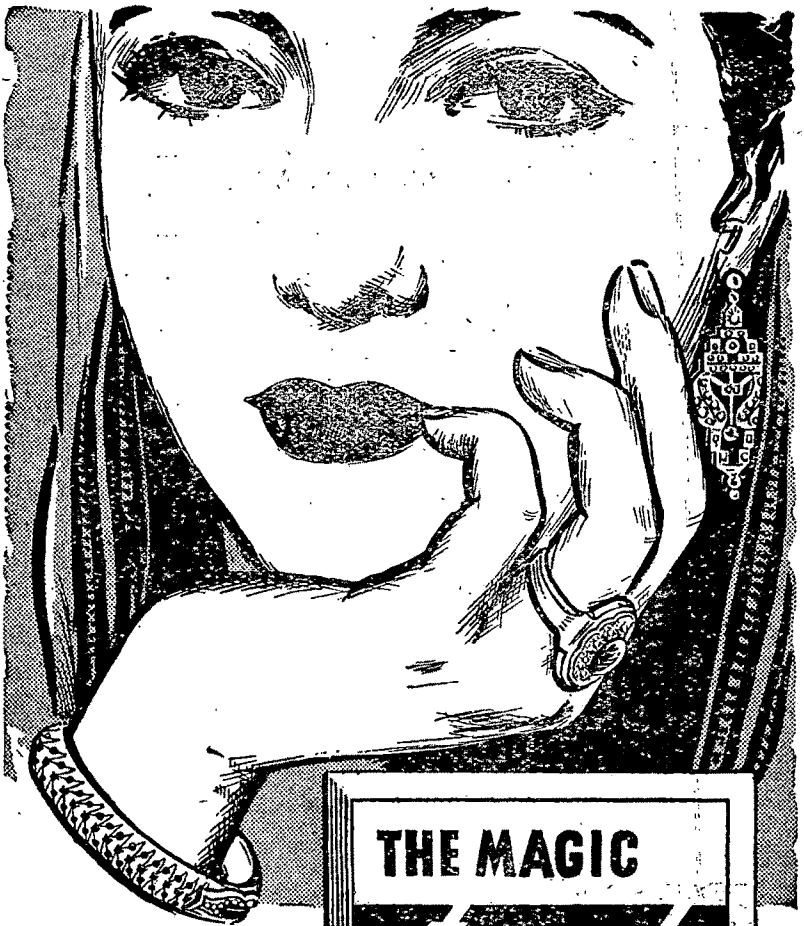

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THE
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JULY, 1945

AN EPISODE OF THE BENGAL ADMINISTRATION (1867-1868)

PROFESSOR DHARAM PAL, M.A.
D. A. V. College, Lahore.

MR. GEORGE CAMPBELL'S Orissa Famine Report of 1867 brought to light many serious defects of the Bengal administrative system. Sir Stafford Northcote, the Secretary of State for India, therefore appointed a Special Committee of his Council on 16th September, 1867, to discuss certain proposals, the most important being—whether Bengal should have the government of the type of Madras and Bombay, *i.e.*, a Governor and Council?[1] The Special Committee proposed that the administration of Bengal should remain as it was, *i.e.*, under a Lieutenant Governor without a Council. "We are satisfied that the existence of a separate Government of Bengal, with an Executive and Legislative Council on the system of Madras and Bombay is incompatible with the presence of the Supreme Government in Calcutta."[2] Two members of the Committee—Mr. Arbuthnot and Sir Bartle Frere—however dissented from this view and advocated that the administration of Bengal should be entrusted to a Governor and Council (assisted by a Legislative Council) on a footing of equality with the Governments of the Presidencies of Madras and Bombay.[3]

Sir Stafford Northcote however entertained more liberal views. He wrote to Sir F. Currie, Chairman of the Special Committee—"I am myself strongly impressed with the belief that the proper organization of local or Presidency Governments is the great want of India. I think it important for the interests of the people of the Presidencies, which are likely to be better attended to, and I think it important for the sake of the Government of India, which is in danger of being overwhelmed with the constantly increasing mass of detail work consequent of its being charged with matters which might safely be left to the governments of the Presidencies. I wish to strengthen the Presidency Governments for the purpose, not of weakening, but of strengthening the Government of India. I suppose I may assume that Bengal is as well entitled to the form of Government which is best suited to it as

[1] Sir Stafford Northcote's Memorandum, 16th September, 1867; Parliamentary Papers (East Indies) House of Commons, No. 256 of 1868; page 3.
[2] Report of the Special Committee, pages 34-37.
[3] Memorandum by Mr. Arbuthnot and Sir Bartle Frere, 15th September, 1867, page 37.

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Madras and Bombay are to the forms best suited to them. It may be that the same form will not suit all three equally well. But *prima facie* it would seem that, if the constitution of the Governor-in-Council is good for Madras and Bombay, it would be good for Bengal, and if it be good for Bengal, I think we ought not to refuse it to her for imperial reasons, unless the strength of those reasons be conclusively shown."[4] Sir Stafford Northcote therefore invited the opinion of the Government of India on this and other problems of the Bengal administration.[5]

These questions raised fundamental problems of the Bengal administration in particular and the Indian administration in general. Sir John Lawrence, the Viceroy of India, could have availed himself of this opportunity of exposing the defects of the Post-Mutiny Indian administration and suggesting liberal reforms. But he chose to throw the whole weight of his authority on the side of proposals which were reactionary in the extreme and which helped in retarding the political progress of India. With a sympathetic Secretary of State for India and with the majority of the members of his council prepared to support liberal reforms, a Viceroy endowed with political foresight would have taken time by the forelock and would have recommended the adoption of liberal administrative reforms. But Sir John Lawrence was too much influenced by the events of the Mutiny to ignore certain lessons which he had learnt. His unflinching faith in a strong centralized Government of India, wielding with great effect the vast economic and military resources of India against internal and external dangers remained as unsaken as ever. Sir John Lawrence was firmly of the opinion that the Madras and Bombay administrative system would not suit Bengal.[6] He gave the following reasons for not accepting the proposal to substitute in Bengal a Governor and Council for the Lieutenant Governor:

(*i*) For many parts of India, and Bengal among them, the best form of government is personal administration by a single head, without a council. Hereby are secured the momentum of improvement, the exaction of responsibility, the exercise of vigilance, in the highest degree ordinarily attainable. The Governments thus constituted have been as efficient as any ever seen in India. Even in the Governments otherwise constituted, that is, having Councils, much of the remarkable good accomplished, most of the greatest strides made have been due chiefly to the individual Governors rather than to the corporate government. The progress made by the Governments of Madras and Bombay at various times, especially under the administration of such men as Munro, Malcolm and Elphinstone, has been attributable to those eminent persons themselves.[7]

(*ii*) There is complete testimony to the fact that the successive Lieutenant Governors of the North-Western Provinces were able to manage better without a council than with one. "In the Punjab, though as head of the Government, I was aided by department chiefs, on whose counsel and aid I had special reliance; still I may say without any disparagement of them, that I was able to manage far better when those officers were my subordinates, than I would have done had they been my colleagues. Counsel is indeed not to be undervalued. Every Governor ought to seek advice from those competent to afford it. He naturally will do so; nay, more, he can hardly proceed without doing this. But this is a very different thing from having a council who must necessarily be consulted throughout the entire conduct of affairs: who may be in the

4 Northcote to Currie, 14th November, 1867, pages 38-39.
5 Northcote's Public Despatch, No. 10, 16 January, 1868.
6 Lawrence's Minute, 19th February, 1868, pages 66-68.
7 Lawrence's Memorandum, 20th January, 1868, pages 68-73.

habit of regarding things from a diverse point of view; and who might, if they saw fit, offer serious impediments at any stage of the proceedings."[8]

(*iii*) The argument that a council serves as a check upon undue changes and alterations, though not without force, may yet be turned the other way. For, if things get into a groove, from which deviation were desirable, such deviation could perhaps be more readily accomplished by a Lieutenant Governor than by a Governor in Council. "If a council might act as a restraint upon change, it might also act as a drag upon reform."[9]

(*iv*) If it were urged that the same arguments which were good for having a governor and councils in Madras and Bombay must be equally good for Bengal, then the answer is this: both Madras and Bombay have separate armies and services, whereas Bengal has not. Again, Madras and Bombay are distant from the Government of India, and are not much under its supervision; whereas Bengal is undoubtedly under the eye and under the supervision of the Government of India. Therefore it is one thing to have a Governor and Council for Madras and Bombay, and quite another thing to have such a constitution for Bengal.[10]

Sir William Muir (member of the Viceroy's Executive Council) too was of the opinion that a Governor or a Lieutenant Governor without a Council was the most vigorous and efficient form of local government. "If the head of the local administration be at home (as he always ought to be) in Indian experience, a council is not necessary. In all important matters, involving undetermined principles, the supreme Government itself supplies the want of a council; it is the fly-wheel which moderates and controls the movements of the local Government."[11] Mr. W. N. Massey (Member of the Viceroy's Executive Council) too was of the same opinion. "The tendency of a council is rather to retard than to facilitate the transaction of business, and to relieve the head of the local Government from the responsibility which he ought to assume in performing the ordinary duties of administration."[12]

The reasons given above are the familiar arguments of those who believe in autocratic government untrammelled by the restraints caused by the necessity of consulting councillors whose views may not necessarily coincide with those cherished by the head of the Government. Sir Bartle Frere (member of the Council of the Secretary of State for India) and the majority of the members of the Viceroy's Executive Council however had a more robust political faith—they believed that a policy of checks and balances is preferable to undiluted autocracy. The very concentration of power and swiftness with which decisions can be reached and carried into effect is a source of danger. There is no security for due reflection, no opportunity for second thoughts. An Executive Council would therefore be a healthy check on the autocracy of the Lieutenant Governor or the Governor. This point was ably explained by Sir Henry Maine, when he criticised the proposal of the Governor-General to constitute the two principal secretaries as the Councillors for Bengal.[13] "I do not precisely understand what is meant by a Council of Secretaries. If it is a contrivance for shackling the freedom of advice by giving the Governor advisers who may be dismissed at his pleasure, or who may look to him for preferment, I think it is little to be desired. The principle on which a council should be formed seems to me sufficiently plain. It should be in a position not only to give but to obtrude advice, but it should not be allowed to compromise the policy of the Governor, or to obstruct a course of action once distinctly determined upon by him."[14]

[8] Lawrence's Memorandum. [9] *Ibid.* [10] *Ibid.*
[11] Muir's Minute, 25th Feb., 1868, pages 77-78.
[12] Massey's Minute, 3rd March, 1868, pages 96-98.
[13] Lawrence's Minute, 19th Feb., 1868, pages 66-68.
[14] Maine's Minute, 16th March, 1868, pages 99-100.

Sir Bartle Frere ably argued in favour of remodelling the Bengal Government on a footing of equality with those of Madras and Bombay. Not even the most impassioned Indian nationalist could have argued the case for the better government of Bengal with greater skill or force than did Sir Bartle Frere. He gave the following reasons:—

(i) The verdict of history is in favour of councils. "Much was done for the good government of Bengal while the early governors-general had a council which took part in its government while the administration of Bengal had undoubtedly been unfortunate since it has been confided to the hands of a single man."[15] Bengal was not properly governed—"Can we say that Bengal has anything but the shadow of an administration? Can we wonder at a breakdown like that of Orissa? Or that of the late Lieutenant Governor's two predecessors. One reported that Bengal could hardly be said to have a police, while the other stated officially that the administration of civil justice, owing to want of a sufficient number of judges, and of adequate pay, was little better than a farce."[16] "On the other hand, Madras and Bombay have had a fairly good and progressive government with the aid of a council, and I believe most men, who have had experience in the government of either presidency would consider any proposal to administer either of them through the agency of an autocratic governor as simply absurd."[17]

(ii) It is true that the Punjab, N. W. Provinces, Oudh, C.-P., Burma proved good examples of excellent administrations without council. But the plain fact is that these administrations were a temporary expedient; in a newly conquered province it was desirable to give uncontrolled executive power to a Lieutenant Governor. But such a system of an autocratic Lieutenant Governor without either Legislative or Executive Council can seldom last beyond the ten years after conquest. Moreover the example of the N.-W. Provinces does not prove that a Government untrammelled by Councils gives any particular strength or vigour to the administration in the maintenance of public peace. "No administration could have been more surprised by rebellion, nor could have been more powerless to arrest or confront it than the Government of the N.-W. Provinces in 1857."[18]

(iii) The Government of Bengal means the government of a country 750 miles from north to south and 800 miles from west to east with an area of 246,785 square miles and a population of 44½ millions; that is, about the size of France, and much more populous. Bengal is seven times as large and forty times as populous as all the British West Indian possessions. The greater part of this population, inhabiting Bengal, are excellent agriculturists and keen traders. "The Bengalis proper are, in point of intellect, among the most remarkable nations in the world. Many races excel them in vigour, and in power of applying intellectual processes to produce practical results, but in general keenness and subtlety of intellect I know of no people in or out of India who generally excel the Bengalis, and I doubt whether, in any population under the British Crown, will be found such a large proportion of minds among the educated classes apt at every branch of abstract speculation in morals or philosophy, and so capable of applying the results to the theory of law and morals."[19] "I sincerely believe that to govern, in any sense, such a country and people is a task not inferior to that of governing a large nation in Europe."[20]

Sir William Mansfield, the Commander-in-Chief of the Indian Forces, also emphasised the importance and utility of executive councils in the following words:—"The support which a Governor-General or a Governor generally

[15] Frere's Memorandum, 2nd Dec., 1867, pages 43-52.
[16] *Ibid.* [17] *Ibid.*
[18] *Ibid.* [19] *Ibid.* [20] *Ibid.*

receives from his council infinitely outweighs the occasional instances in which he may be thwarted, so far as he is personally concerned. The control afforded by argument, and the modification of opinion consequent on the latter are, I believe, of almost inappreciable value in a country of close bureaucratic administration, in which Parliamentary and all other means of open discussion are denied to responsible authorities. I confidently assert that the compromises generally flowing from the discussions of an Indian Council are far safer and more directly beneficial to the community and the interests of the state at large, than the simple decisions of one man, however able he may be, and however well he may be provided with a staff of secretaries and other subordinates. For it must be recollected that no real debate takes place between this class of functionaries and their chief. They may offer ably expressed opinions, but the very nature of their position prevents the enforcement of such opinions by strong argument when the Governor concerned has shown the direction of his own views in a contrary sense." [21]

The crux of the matter was in fact whether the policy of centralisation inaugurated by the Act of 1833 was to be continued in its full force or whether it was to be substantially modified by considerable devolution of authority to the local governments. The rival schools of thought joined issues on this point. Sir John Lawrence was a staunch supporter of the theory and practice of centralisation. He gave expression to this cardinal faith in a remarkable passage which shows clearly the limitations of his political outlook. " Now, I believe that there is as strong a necessity as there could possibly be, for one central absolute authority in India, to which all other authorities in that country must entirely defer. Such authority can only be possessed by the Governor-General in Council ; and in extreme emergency, such authority must be understood to really centre in the Governor-General himself as the ultimate arbiter of affairs. In no other way can the power of the empire be effectively wielded in time of danger. And is not danger to India still possible? We may never have 1857 over again. But looking to the status of the great powers of the world, to the growth of their maritime, military, commercial and political influence in the East, to public liabilities accruing more and more in India, and sustained by the credit of the British Government, I can foresee possible combinations of troubles, widely different from those of 1857, but equally formidable. If in such crisis the Governor-General in Council is really powerful he may steer the state through the breakers. But if he were only the head of a loose confederation of local governments that might yield him only a qualified obedience, or if there had been a decentralisation of finance, so that he was not really master of the national resources, then the dangers of such a time might be so aggravated, that those concerned in India might tremble for the result, and that the immense interest connected with our Eastern Empire might be jeopardised." [22] Lawrence therefore deprecated the erection of an almost independent government in Bengal.[32]

Sir H. Maine emphatically asserted that no evil consequences would ensue by giving to Bengal a full government for the Government of India would still retain an effective authority over the two Lieutenant Governorships of N.-W. Provinces and the Punjab. It would still govern directly through Chief Commissioners, who are only deputies of the Governor-General, Oudh, Central Provinces, and British Burma ; Over the Native States the Governor-General would still exercise much authority. He would further retain by the law the power of ' superintending and controlling ' the Governors of Madras, Bombay

[21] Mansfield's Minute, 16th January, 1868, pp. 74-76.
[22] Lawrence's Minute, 23rd March, 1868 ; pp. 122-28.
[23] Lawrence's Memorandum, 20th January, 1868, pp. 68-75.

and Bengal proper. More than all, the centralized Department of Finance would be in his hands, implying, among other things, an effective control of public works throughout the whole of India. "When to these duties is added the supervision of a vast European and native Army, and the conduct of the external and internal diplomacy of India, the Governor-General in Council must surely be admitted to be at the head of one of the most colossal governments of the world, even though the local government of Bengal should be allowed a greater degree of independence than is permitted to it at present." [24]

It was mainly due to the opposition of Sir John Lawrence that the proposal to give Bengal a full Government of the type of Bombay and Madras fell through. We are therefore inclined to agree with the opinion of Lord Curzon that the viceroyalty of Lord Lawrence showed that "the qualities which had crushed a rebellion, or saved a province, or evolved order out of bloody chaos, were not precisely those that were required for the administrator on the exalted pinnacle of the Viceregal office of a mighty Empire." [25]

[24] Maine's Minute, 16th March, 1868, 99-103.
[25] Lord Curzon's British Government in India, Vol. II, p. 231.

THE PEACE THAT COMES

M. BALASUBRAMANIAM, M.A. (MADRAS).

QUESTIONS were asked both in the House of Commons and the Indian Central Legislature regarding the representatives to the Peace Conference. In the House of Commons it was said more than once that only those who have contributed to the victory of the allies will alone be represented at the Peace Conference. In India it was said that there was no reason why India should not be represented at this Peace Conference when she was represented in the last. That India will be represented in the Peace Conference is a matter of gratification. But who will represent India ? Will they represent the India Government or the Indian people ? This question has been discussed by the Rt. Hon. Dr. V. S. Srinivasa Sastri in another place* and one need do no more than refer to this article. But there is another equally important question.

People all the world over are anxiously waiting for peace. Many speculate the nature of the peace to come, granting there will be peace. It will be equitable and put an end to political domination and economic exploitation, for the statesmen of the world have learnt that these are the causes of the war. Others argue that this peace is not to be a real peace. It will be a repetition of Versailles, if not worse. Things will go the same old way.

Without assuming the role of a prophet one can examine the forces at present working and have a guess at the composition of the Peace Conference and say which way the wind blows, whether the ideals of four freedoms will be realised and whether the Atlantic Charter will be a charter for all nations or whether the world is to go on merrily in the old way with two nations—the rich and the poor, the exploiters and the exploited, and may be, heading for another war.

* Hindoosthan, Vol. 1, No. 3.

It is probable that the U. S. A. will occupy the central place in the dais at the Peace Conference. England comes second. Russia comes next. The Dominions—Canada, Australia and South Africa follow. Poland and France will be there. China will be represented and as appendages India and other countries will doubtless be invited.

What will be the policy of these nations ? If History is any guide, their policy at the Peace Conference will not be completely different from what it has been so far. Though called a democratic country the United States is not as democratic, as the word implies, or as Americans ask us to imagine. For at home there is the colour problem. Not long before his death the late Wendell Willkie urged the Americans, in vain, to make the Negroes, the partners in war and suffering, partners in peace and prosperity. So long as America has not got this equality she lives in a glasshouse and cannot throw stones at others—particularly at Britain for her policy in India. That explains why President Roosevelt could not interfere in Indian affairs. When Ambassador Philips exposed inconvenient truths about India, Roosevelt could do no more than recall the Ambassador.

True, America has no designs of political domination. But can it be said that she has no desire for economic exploitation ? The desire to make Germany an agricultural country—the reference is to Morgenthau plan—and cripple her industries, though said to be as a measure for securing world security, is also intended to remove one commercial competitor from the field for years to come. American entry in this war is to root out Japan which is a powerful competitor in the world market. Germany and Japan removed, America wants to retain the first place in world commerce. This is obvious to any one who has glanced through the proceedings of the several conferences—Dumbarton Oaks, Bretton Woods, Rye, Chicago—that took place recently. With this background America enters the Peace Conference. How far she will fight for a fair peace for political equality for all nations—victor and vanquished, for those which lost their freedom now or *before*—, how far she will help the economic regeneration of exploited countries, can be better imagined than described.

The next important country at the Peace Conference will be England. England's aim in this war is well-known and oft-repeated. Clearly and unambiguously Mr. Churchill has said, 'We mean to hold our own, I have not become the King's first Minister to preside over the liquidation of the British Empire.' Logically he gave a limited application to the Atlantic Charter. Britain's policy in India is but translation of Mr. Churchill's dictum into practice. Fenner Brockway might say that Amery is a pigmy compared to the giant Nehru. But Britain's policy in India is clear, not to allow Indian parties to come together, to imprison Indian leaders who wanted the application of the Atlantic Charter to India and who wanted the 'four freedoms' so loudly spoken of.

Britain's economic policy in India and elsewhere is enough testimony to her future intentions to continue the exploitation of India and other countries. The hurdles put in the way of Indian industrialisation are too many and too well-known. When Indians wanted to start major industries as building of ships, manufactures of locomotives, automobiles and aeroplanes, the Government of India did not even guarantee to purchase Indian-made cars. The Government help was so great that the aircraft factory intended to manufacture aeroplanes has remained a repair factory. Orders for ships for India were placed in Australia, a country much less equipped to manufacture them. And still Mr. Amery swears that Britain is not in the way of Indian industrialisation. To crown all this, the London paper 'Indian Affairs' claims half-partnership in Indian Industries in the post-war period for the expert help that Britain may give to India. Britain's role in India will be that of the old man in the story of Sindbad the Sailor.

The third peace maker is Russia. Russia is said to be the greatest democratic country—at least so the communists say. But any disinterested observer will find that Russian policy is proving the maxim that power corrupts, and absolute power, absolutely. We read of the treatment given to the Poles. Britain, by the way, entered the war to defend the integrity of Poland against Germany. While the same war is on, and when Russia questions the same rights, Britain is a silent spectator. And the celebrated 'Times' says that 'Britain cannot afford to meddle in Central Europe against Russia.' Such is the political record of Russia. Russia's desire to get oil concessions is proof of her economic intentions, and the harmless desire to benefit herself at the expense of others.

Gen. Smuts will represent S. Africa, it has already been announced. His love of fairplay is famous. The British settled in S. Africa as they did in several other countries. The people they have to come in contact are the natives and the Indians who have made S. Africa, their own land. The first, the British want to exterminate and the second they want to drive out. The British policy towards the natives is well-brought out in a saying common among the natives:—

"When the white man came he had the bible and we had the land,
Now we have the *bible* and *he* has the land."

The lot of Indians settled in S. Africa, is a twice-told story, in a word it is miserable. The S. African Government wanted to worsen it. When a harmless Indian Central Government gave out an empty threat of retaliatory action against S. Africans, a S. African paper says, with evident modesty, that the S. African Government will go on with their anti-Indian policy till an Indian army arrives in S. Africa. The typical leader of such a country will be an important member of the Peace Conference. What will be the nature of the peace?

Australian representatives will play a prominent part in the peace deliberations for will not Australia have contributed to the victory of the allies? Australia also chants the words liberty, independence, democracy and civilization. What these words mean will, and should, be judged by the policy of Australia hitherto and in the future. The white Australian policy is a negation of the equality of all people, and no better than the theory of the 'superior race.' This is all the more strange when it is remembered that even the mother country does not show such discrimination against Indians. Determined to maintain the *status quo* and anxious to reserve for the whites land and materials the Australians along with others will adorn the Peace table.

Canada's voice will be no less distinct and no more in favour of the oppressed.

Poland and France cannot be expected to talk against the interests of the U.S.A. and Great Britain.

'Men from China and India will be at the peace conference, men of the countries with populations bigger than any other country, with contributions to war effort no whit less than any' the patient reader will exclaim. Yes, they will be there. The U.S. is said to have helped enormously the Chinese according to Mr. Churchill. How far the claim is justified will be seen from the position in which the world finds China, which even according to American experts, is 'serious.' But should China be critical of British or American policy, China will be dubbed ungrateful.

India's contribution to the war effort has been admitted on all hands. She will have 'representatives' selected by the Government of India, 'through the proper channel' and will be under the inspiration and guidance of the Secretary of State. Even if these 'representatives' speak for India their voice will not

be heard. At least to ensure they will speak for India, the only way is to send true representatives of India, as the Rt. Hon. Sastri suggests.

Such will be Peace Conference. Such will be antecedents of the peace-makers. The reader may judge for himself the outcome of such a conference. But it appears that the biblical sentence about peacemakers has to be modified to suit modern times.

THE CIVIL SERVICE OF INDIA AT THE BEGINNING OF THE CROWN'S RULE

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IT may be stated in a general way that the process of development of the Civil Service under the East India Company synchronised with the successive stages in the evolution of the Company and its gradual transformation from a commercial corporation to a regular administrative body under the suzerainty of the British Crown. Each of these stages marked an increasing assertion of the control of His Majesty's Government at home over the affairs of the Company as also a consistent subsidence of its commercial rule, and thus prepared the ground for the ultimate takeover of the administration from the Company by the Crown. The Indian mutiny only furnished a convenient occasion for this event which would in any case have happened sooner or later as a matter of course. We need not dwell on the causes and circumstances that brought about that great event, because it is not very important for our purpose except as indicating the incapacity of an organisation of commercial origin to deal with the manifold problems—social, political and economic—of a vast empire that it established not altogether on a preconceived and well thought-out plan. Public opinion at home had long become alive to this fact and there was a growing demand for supervision of the Company and the transfer of its administrative responsibilities to the Crown. But only vested interest and inertia stood in the way. Even after the mutiny, which practically sealed the fate of the Company, the Directors did their very best to save it,[1] but opinion at home was so determined on this point that their attempts were of no avail. By the Government of India Act, 1858 (21 and 22 Vic, Cap. 106) the system of 'double government' so long existing in India with powers and responsibilities for the governance of India shared between the Company and the Home Government, was terminated. India was to be governed from now directly by and in the name of the Crown, acting through a minister to be styled the Secretary of State for India aided and advised by a Council of fifteen partly appointed by the Crown and partly elected by the Directors of the Company. The Secretary of State and the Council of India supplanted and took over the powers and duties of the Directors and the Court of Proprietors of the Company and the Board of Control. The Crown succeeded to the Company in respect of all assets and obligations[2] and the civil service was also one of the legacies.

[1] They submitted a petition to Parliament marshalling the arguments for continuing the life of the Company. (Hansard, 3rd ser., cxlviii, App.)

[2] *Vide* sec. 2 of the Act of 1858 :—'British India is governed by and in the name of His Majesty the King. and all rights which, if the Government of India Act, 1858, had not been passed, might have been exercised by the East India Company in relation to any territories, may be exercised by and in the name of His Majesty as rights incidental to the Government of British India.'

The Governmental organisation of India as well as the civil services were no longer to be viewed as an appendage and accidental outgrowth of the Company, which was primarily a commercial establishment, but were transformed into a regular administrative machinery of a state. The commercial principle gave place to that of public welfare. The basis of the constitution of the superior civil services had recently been changed by the introduction of the competitive principle in place of the system of nomination and patronage. What was so long more or less an experimental measure was now placed on a permanent and stable footing. Admission to covenanted service to be open to all natural-born subjects of Her Majesty was to be made on the results of a competitive examination held under the rules to be made by the Secretary of State in Council with the assistance of the Civil Service Commissioners. Appointments to the uncovenanted service, however, did not come under these regulations. They were left to be regulated by the governments in India. The measures of 1853 and 1858 were the natural culmination of the process of purification of the superior civil services or the covenanted service which began with Lord Cornwallis. Before that they were essentially merely assistants of a commercial organisation and recruited as such on the principle of distribution of patronage by the Directors. With the expansion of territorial obligations of the Company this system of recruitment of the civil services became a glaring anomaly and called for reform. Civil Servants recruited simply because of their connection, immediate or remote, with the personages that happened to be in the Direction, without any reference to qualifications, proved more often than not hopelessly ill-equipped for the high responsibilities that now came to rest on their shoulders. That was the logic of Lord Wellesley's enterprise in giving them a course of education at Calcutta before sending them out into the country to take up their respective jobs. Though at first opposed to Wellesley's idea, the Directors ultimately accepted it as is evident from their founding of the Haileybury College. The Home Government gave statutory confirmation to the system by the Act of 1813 by making attendance at Haileybury for four terms obligatory on all entrants into the Civil Service of the Company. It should be noted, however, that the basic principle of recruitment continued to be patronage of Directors and these measures were merely by way of correcting its abuses partially. It was becoming increasingly clear that if the Civil Service of the Company was to be made into a public service, as it had in effect become, then patronage must give place to competition. The first step in that direction was taken in 1833, by the introduction of limited competition. At the next parliamentary enquiry into the affairs of Company's administration preceding the enactment of the Charter Act of 1853 it became abundantly clear that the existing system was not working satisfactorily and as a result, by sections 36 and 37 of Act of 1853 (16 and 17 Vic. Cap. 95) "all powers, rights of privileges of the Court of Directors of the said (India) Company to nominate or appoint persons to be admitted as students" should cease, and that, "subject to such Regulations as may be made by the Board of Commissioners for the Affairs of India, any person, being a natural-born subject, of Her Majesty, who may be desirous of being admitted into the said College at Hailebury . . . , shall be admitted to be examined as a candidate for such admission." With a view to giving effect to these provisions, Sir Charles Wood the then Chairman of the Board of Control appointed an expert Committee under the chairmanship of Mr. (afterwards Lord) Macaulay and with Lord Ashburton, Dr. Melvill, Principal of the Haileybury College, Rev. B. Jowett, Master of Balliol College, Oxford, Mr. (afterwards Sir) John Shaw Lefevre as members to advise them on the subject of the examination of candidates for the Civil Service of the East India Company. Under the first set of regulations framed on the basis of the recommendations of this committee, conditions under which the competitive examination was to be held were laid

down in detail.[3] The committee, by the terms of reference, were obliged to make their recommendations on the basis of continuance of the Haileybury institution, admission to which was now to be made through open competition. It was soon patent, however, that in view of the introduction of the new system, the institution had become an anachronism and accordingly, by the Act of 1855, it is directed to be abolished in 1858 and further admission to it was prohibited after January, 1856. This practically wiped off the last vestige of the system of recruitment of civil service in force under the company. The act of 1858 (21 and 22 Vic. cap. 106) which effected the transference of the governance of Indian territories from the Company to the Crown at the same time set the seal of approval on the system of recruitment tentatively adopted by the Act of 1853, with this difference only that the newly-created Secretary of State for India in Council was to take the place of the Board of control as the authority to frame the rules governing the competitive examination for admission to the covenanted civil service in collaboration with the Civil Service Commissioners in Britain. The previous period had thus revealed a twin and parallel process at work, *viz.*, a steady growth in favour of the substitution of the control of Crown in Indian administration in place of that of the Company, and the consistent substitution of the patronage system by a movement towards the competitive principle, which ultimately found its consummation in 1858.

It may be noted, however, that this change-over from the patronage to open competition is not peculiar to India alone although it was in a special measure due in this country to the peculiar origin and history of the rise of the civil service. It is more or less true of almost every modern state—England, U.S.A., Canada and other Dominions. The British Civil Service today is usually regarded as the model of perfection in civil service organisation, but even in Britain it has developed from a system of unabated patronage to free competition.

In the early period of the history of the British Civil Service (1689-1855) " civil offices were a pawn in the struggle between Parliament and the King." The civil service was the monopoly of the so-called ' governing [4] families ' *i.e.*, those connected with the ministry in office and their immediate supporters described as the 'place-mongers' or 'place-hunters.' Connection rather than competence of candidates for posts was the main consideration in appointments to all paid positions under the Crown. It was long before the need for some educational test forced itself upon the attention of patrons and attention was directed to the crying problem of the reform of the civil services.[5] An enquiry was instituted into the state of the establishment of the Treasury and into the arrangements and regulations for the distribution and conduct of business with a view to suggesting reform. The enquiry was mainly directed by Sir Charles Trevelyan (brother-in-law of Macaulay) and later assisted by Sir Stafford Northcote and issued in due course, in the joint report styled " The organisation of the permanent civil service " (Novr. 23, 1853). The report exposed ruthlessly the deplorable state of affairs in the service due to the prevalence of patronage

[3] For the text of the Report of the Macaulay Committee *Vide* App. F. to P. S. Commission (1886-87) Report.

[4] H. Finer, *British Civil Service* (1937).

See also, *The British Civil Service* (Home, Colonial, Indian and Diplomatic) by F. G. Heath (1915). The gross abuses in the civil service of the period is reflected in the nineteenth century literature. *Cf.* Anthony Trollope's novel ' The Three Clerks ' for a satire on the prevailing incompetence and inefficiency, grant and corruption in the Home Civil Service in precompetition days. Bitter criticism of the patronage system was made by all right-thinking public men of the period. Macaulay described the Ministry as " patronage-bureau, distributing the loaves and fishes " To Carlyle, parliament was simply the place where " hungry Greek was throttling down hungry Greek on the floor of St. Stephen until the loser cried, ' Hold, the place is thine.' "

[5] The movement for reform originated in a Treasury Minute of November 3, 1848, which started an enquiry into the Treasury Department. All the recommendations made were practically accepted by the Treasury Board in a Minute of March 27, 1849. This was followed up by similar investigation into other Departments, conducted by Sir C. Trevelyan and Sir S. Northcote.

system and made recomendations for admission by competitive examination at prescribed ages, promotion by merit and classification of the services on the basis of the distinction between intellectual and routine type of work. The principles underlying the recommendations have set the direction to the future development of the civil service in Britain.[6] It should be noted that this document and the Macaulay Report (1854) issued at nearly the same time bear a family likeness, being inspired by the same ideals and principles, which were in the air in England at that time. The first step taken in the direction of reform was simply to institute a qualifying examination and not a competitive one.[7] A Civil Service Commission was set up by the order in Council of May 21, 1855, but 'influence' still played its part in securing nomination for the examination. At last the services with very few exceptions were thrown open to free and open competition, after it was tested in India and found encouraging, by the order-in-council of 1870 which was subsequently superseded by another order-in-council of January 10, 1910. In the mean time a number of commissions investigated into the problem of the constitution and organisation of the civil service.

To come back now to the Macaulay Report of November, 1854 for India, its principal recommendations centred round (*a*) age limits for admission, (*b*) subjects of examination, (*c*) maximum number of marks to be assigned to each subject, (*d*) course of study and discipline during the period of probation. Under the first head, the Committee recommended a rise in the limits of age of admission. Under the existing rules the minimum and maximum ages of admission to Haileybury were 17 and 21 respectively. The Committee recommended instead 18 and 23. Their reason for raising the age of admission was to ensure a good general and liberal education in the candidates, indicated by obtaining a good degree of some British University, preferably Oxford or Cambridge. They observed on this point: "It is undoubtedly desirable that the civil servant of the company should enter on his duties while still young, but it is also desirable that he should have received the best, the most liberal, the most finished education that his native country affords. Such an education has been proved by experience to be the best preparation for every calling which requires the exercise of the higher powers of the mind. . . . . Indeed, in the case of the civil servant of the Company, a good general education is even more desirable than in the case of the English professional man. . . . . " In fixing the subjects of examination the Committee were guided by the following considerations:

(*a*) The examination should be confined to those branches of knowledge which are usually learned by English gentlemen staying at home, so that a candidate who might fail, might not have to regret that his time and labour in preparing for the examination was simply wasted. (*b*) An excellent general education with reference to the duties of any particular profession calculated to open, to invigorate and to enrich the mind is a better preparation for any calling including that of the civil service in India than a specialised and technical education undertaken at an early age without being grounded on a sound general education. "The duties of a civil servant of the East India Company," they wrote, "are of so high a nature, that in his case it is peculiarly desirable that an excellent general education, such as may enlarge and strengthen his understanding, should precede the special education which must qualify him to despatch the business of his cutcherry."

[6] *Vide* Reports of Committee of Enquiry into Public Offices, 2 pp., Vol. VII of 1854.

[7] An account of the stages through which the competitive system was gradually introduced into the British Civil Service, will be found in 'Public Service in Great Britain' by H. M. Stout (1938), Ch. 2., H. Finer, *op. cit.*, Ch. II, R. Moses 'The Civil Service of Great Britain' (1914), Chs. III-V.

In allocating the maximum of marks to each subject they were guided, in the first place, by the following preliminary considerations:—(*a*) that it was not to be expected "that any man of 22 will have made considerable proficiency in all the subjects of examination; (*b*) that they did not intend "to hold out premiums for knowledge of wide surface and of small depth"; and (*c*) that "a candidate ought to be allowed no credit at all for taking up a subject in which he is a mere smatterer." Then in distributing marks among the subjects of examination they adopted the principle that the marks should "be distributed among the subjects of examination in such a manner that no part of the kingdom, and no class of schools, shall exclusively furnish servants to the East India Company, and "with an anxious desire to deal fairly by all parts of the United Kingdom, and by all places of liberal education."[8]

Working on the foregoing principles they recommended the following plan of distribution of marks:—

English Language and Literature:—

Composition	500
History	500
General Literature	500
	1500
Greek	750
Latin	750
French	375
German	375
Italian	375
Mathematics, Pure and Mixed	1000
Natural Sciences	500
Moral Sciences	500
Sanskrit	375
Arabic	375
	6,875

Lastly, the period of probation, which should not be less than one year nor more than two years, was to be, in the opinion of the Committee, to be devoted to studies of a specialised character calculated to fit the probationers for the duties of their new position. On this principle they recommended that the studies during this period should fall under the following four heads: (I) Indian History; (2) Science of Jurisprudence; (3) Commercial and Financial Science; and (4) Oriental Languages. At the end of the course there was to be a second examination on the work done during the period of probation. As regards the question where they were to study during this period, they seem to have been more inclined in favour of some University or College in Britain rather than the Haileybury institution. But as the language of the Act clearly implied the continuance of the institution and it was not for them to recommend an alteration in legislation, they suggested that assuming that Haileybury would continue and probationers would spend the period of probation there, there should be a stiffening in the discipline and a rise in the standard of studies in the light of the new conditions of recruitment.

The recommendations of the Macaulay Report were at that time in a sense revolutionary and indicating a thoroughly changed conception of public service and the basis of its recruitment. They assumed in the first place that the quality of the service depended on broadbasing the area of recruitment to the whole community and recruiting it on the basis of merit rather than

[8] *Vide* App. F. to P. S. Commission (1886-87) Report in the volume on Appendices, p. 38.

favour and secondly, that the best test of merit in respect of service recruitment was the intellectual test which was, in their opinion, also a moral test. As is usual in such cases, they received a mixed reception. In certain quarters, principally where vested interests were involved they raised a storm of opposition. The two camps into which opinion was divided came to be styled as "Haileyburians" and "Competitionwallahs" but at last all opposition was overcome and the latter carried the day. Not only were the recommendations immediately given effect to in India, but as already stated, were accepted for purposes of recruitment to the Home Civil Service. It was in a way a personal triumph for Macaulay, whose ideas principally inspired the scheme of competition. He had once attempted in 1837 to introduce the very same principles into the civil services of India but failed. Now at last he succeeded. It was no doubt, mainly due to a change in public opinion at home which was convinced of the inefficacy of the existing system of recruitment of the British Civil Service and was crying for reform. So the new system was given a chance as an experimental measure in India.

Many of the criticisms that were levelled against the new scheme were of a fanciful nature, mainly inspired by interested motives and as such may be dismissed without much serious consideration.[9] For instance even such arguments were advanced that there was a possibility that the selected candidates would not be gentlemen, that all kindly connection existing under the previous system between the Directors and the civilians would cease. Against the raising of the age limit of the entrants to the service it was argued (*a*) that it would be comparatively difficult for the recruits at that age to acclimatise themselves in India, (*b*) that they would lose that flexibility of mind characteristic of youth which helps young men easily to take to any avocation in life, (*c*) that a successful scholar at the end of his university course would have too many allurements at home to be attracted to a position in the Indian Civil Service. Of course these criticisms are not altogether groundless, but there are equally cogent reasons on the opposite side also on each of these.

The main debatable point about the new system is over the qualifications required for recruitment to the service. Whether liberal education of a general nature or specialised and technical education are better suited for the equipment of civil servants and whether the period of probation should be spent at a university or college in Britian or at a specialised institution like the Haileybury College were the questions that were hotly debated. The case for a general liberal education followed by a specialised education during the period of probation in subjects useful for Indian service has been ably justified in the Macaulay Report and need not be repeated. The authors of the Report also answered the objections of those who pleaded for recruitment of candidates at an early age before they had the advantage of a liberal education and their subsequent training at the Haileybury College in subjects connected with the duties of civil servants in India. On the whole there was some substance in the point of view of Macaulay than that of his opponents. This can be said even apart from the subsequent experience of the working of the new system, which has amply justified the expectations of its authors.

The one significant omission that can be noticed in the report and which may rightly be criticised is the fact that the committee made their recommendations with an eye only to the British youths or those who have had the

[9] *Vide* an article styled "*The Indian Civil Service*" in the "*Calcutta Review*," Vol. 27. (Decr. 1856) reproduced from the 'Times' (1855) replying to criticisms against the competitive system made in an article in Blackwood Magazine of April, 1856. For a comparative estimate of the old and new systems of recruitmet to Indian services, see "The Competitionwallah" (1866). by Sir George Trevelyan, Bart, M. P.

advantages of education in England, completely ignoring the claim of Indians to a share in the Service. Whether they wanted deliberately to exclude Indians from appointment in covenanted posts is not clear, but it is quite clear that they wanted that those who would enter the covenanted branch of the civil service in India must have received higher education in the British Universities. That was practically shutting out Indians, because due to various handicaps very few Indians could avail themselves of the advantages of education in British Universities and compete at the examination at that early age. Of course it is not suggested that their recommendation was inspired by this motive, on the contrary it was done from the best of intentions, *viz.*, to give India the best products of English education which to them, was best calculated to develop habits, and qualities of mind and character requisite in good administrators. But the point is that in making their recommendations they should have borne in mind this aspect of the question and made adequate provision for admission of Indians into the service.

Another pertinent criticism that can be made against the recommendations is the contempt with which oriental subjects were treated in the report and the partiality shown to subjects of western education. That is quite apparent from the distribution of marks assigned to different subjects. Apart from the question of cultural value, Sanskrit and Arabic should have been weighted more than Greek, Latin, French, German, or Italian. The thing is that Macaulay, the moving spirit behind the Committee had a very poor estimate of oriental languages and culture of which he made no secret, in the controversy between the orientalists and occidentalists that arose in the thirties over the system of education that was to be patronised by British rulers in India. It is no wonder that he should treat oriental subjects with contempt in the scheme of competitive examination and weight heavily the subjects of western education.

On receipt of the report from the committee, Sir C. Wood, the Chairman of the Board of Control in a letter addressed to the Chairman and Dy. Chairman of the East India Company, dated November 20, 1854 communicated his general acceptance of the recommendations and his proposal to select twenty candidates on the results of an examination to be held next year. He was thinking at the moment about the best means of imparting to them such further instruction as might be thought necessary before their final appointment to India. In that connection he had made up his mind, however, about the closing down of the Haileybury College, which, he told the Chairman of the Company in that letter, as then constituted, was altogether unsuited to the instruction of gentlemen destined for service in India. Regulations were framed in close conformity with the recommendations in the Report and the open competitive examinations were held under them in the years 1855, 1856, 1857 and 1858. By section 32 of the Act of 1858, however, the power of making regulations for the holding of competitive examinations was, as we have already stated, transferred to the Secretary of State in Council acting with the assistance of His Majesty's Civil Service Commissioners. Since 1859 some changes were introduced into the rules of examination previously made by the new authorities, some of which may be noted here.

In one respect the original recommendation was not acted upon for the first few years. Under the regulations originally framed for the first open competitive examination, it was provided that the candidates selected should undergo further examinations in the two years succeeding their selection. But owing to the exigencies of the Service, it was found impossible at that time to carry out these provisions and those selected in the years 1855, 1856, and 1857 proceeded at once to India without having been submitted to any further test and the time of their special training in England was also limited to one year only. In 1858, however, when the conduct of these examinations was placed

in the hands of the Civil Service Commissioners, in view of the somewhat altered circumstances it was thought desirable to revive the plan which had been temporarily abandoned; for some time, however, the plan was only partially carried out.

When the original regulations were framed, a still further examination in the native languages, after the arrival of the candidates in India, was considered necessary before they were regarded as qualified for employment. The Civil Service Commissioners recommended that if that further examination in India was to be abandoned, two years' probation must be substituted for one year's. Whether they should spend their probationary period at some college in Oxford and Cambridge or at some special institution like Haileybury—they did not give any definite opinion on the question. They pointed out, however, the difficulties involved in either of these plans and remarked that in any case it was desirable that the probationers should be required to reside either in London or in such proximity as would allow of their regular attendance at the law courts for securing a legal training. On the assumption that the recommendation for two years' probation would be accepted, they suggested that the pecuniary allowance to be made to the successful candidates during the second year of their special training should be greater than that then allowed during the one year's probation and further it would be desirable to institute four examinations to be held half-yearly.

In the new regulations[10] the maximum age for admission to the open competition was lowered from 23 to 22, because the candidates selected at 23 were thought to be too old to commence life in India, even if they stopped in England for probation for only one year. Later on, as it would be noticed, the maximum and minimum ages were still further reduced very much against the principles of the Macaulay Committee.

So far as the subjects of examination were concerned, they remained very much the same as recommended by the Committee until so late as 1878, but the following changes in the allotment of maximum marks to subjects were made even before that year: (1) an increase in the maximum marks in Mathematics from 1000 to 1250, and (2) a similar increase in Sanskrit and Arabic language and literature from 375 to 500. But in 1865 the marks in the last two subjects were brought down to 375 to be raised again to 500 in 1869. In that same year the maximum marks assigned to National Science were raised from 500 to 1000. In 1876 many changes were made both in the subjects and allotment of marks among them. A tabular representation of the changes, as given in the Report of the P. S. Commission of 1886-87[11] is reproduced on the next page.

Whatever the changes effected since the introduction of the competitive examination, the main framework has remained unchanged with the underlying principles. Subjects of examination and relative emphasis given to them as indicated in the allotment of marks have got to be and been changed with the rise of new fields of study into importance as well as with the growth of new ideas in the community. But the assumptions on which the recommendations of the Macaulay Committee were made have remained substantially unassailed even to-day.

10 The first set of Regulations made by the Secretary of State in Council was issued in February, 1859 (*vide* pp. Vol. XIX of 1859).

11 See pp. 21-22 of the Report.

Easter, 1878 (under the old system)		July, 1878 (under the new system)	
Subjects.	Marks.	Subjects.	Marks.
1. English Composition	500	1. English Composition	300
2. History of England, including that of the Laws and Constitution	500	2. History of England, including a period selected by the candidate	300
3. English Language and Literature	500	3. English Literature, including books selected by the candidate	300
4. Language, Literature and History of Greece	750	4. Greek	600
5. Language, Literature and History of Rome	750	5. Latin	800
6. Language, Literature and History of France	375	6. French	500
7. Language, Literature and History of Germany	375	7. German	500
8 Language, Literature and History of Italy	375	8. Italian	400
9 Mathematics (Pure and Mixed)	1250	9. Mathematics (Pure and Mixed)	1,000
10. Natural Science—that is (1) Chemistry, including Heat; (2) Electricity and Magnetism; (3) Geology and Mineralogy; (4) Zoology, (5) Botany. The total (1000) marks may be obtained by adequate proficiency in any two or more of the five branches of Science included under this head.	1000	10. Natural Science—that is, the Elements of any two of the following sciences, *viz.*, Chemistry, 500; Electricity and Magnetism, 300; Experimental Laws of Heat and Light, 300; Mechanical Philosophy, with outlines of Astronomy, 300.	
11. Moral Science—that is Logic, Mental and Moral Philosophy	500	11. Logic	300
		12. Elements of Political Economy	300
12. Sanskrit Language and Literature	500	13. Sanskrit	500
13. Arabic Language and Literature	500	14. Arabic	500

BYRON AND DON JUAN

D. K. SEN, M.A.

JUDGMENT in literature follows no definite canons. The man of letters consults his own taste, which is a highly individualized thing and defies clear analysis or definition. The casual reader prefers to be guided by the current critical opinion, and when a best-seller comes his way, he falls to it with avidity

and presently breaks into a paroxysm of praise or blame. The wary critic too is apt to go astray and misjudge a book or an author, No doubt a critic is exposed to serious risks when judging contemporary literature, and however sober he may be, he might well confuse literature with ethics or politics or other passions of life. But the curious thing is that, in other cases too, strangely fantastic judgments have come from critics of the highest eminence. Their vagaries form indeed a most amusing chapter of the history of literature. Sir Philip Sidney's criticism of the contemporary drama[1] may be easily passed over, but how shall we account for Voltaire's criticism of Shakespeare as an inspired barbarian? Coleridge struck a new note in Shakespeare criticism, but his tendency to go to the opposite extreme of superstitious veneration[2] provoked Raleigh's stricture. "This is the very ecstasy of criticism, and sends us back to the cool and manly utterances of Dryden, Johnson and Pope." Dr. Johnson was perhaps the greatest power in English letters during the eighteenth century, and, in his *Lives of Poets*, proved himself a most penetrating critic of literature; but he did scant justice to Gray, and characterised as harsh and barbarous[3] the style of Milton, whom Matthew Arnold regards as "the one artist of the highest rank in the grand style, of all our English race." Matthew Arnold, too, was no less in fault when he spoke of Shelley as 'an ineffectual angel, beating in the void[4] his luminous wings in vain."

Critical misjudgment shows itself in a most glaring form in the case of Byron, who at one time shared with Napoleon the wonder of Europe. Born in 1788, he published his first volume of poetry in 1807. His next work, the first two cantos of *Childe Harold*, ran through seven editions in four weeks. He was only twenty-four when he thus flashed into sudden, dazzling fame. Petted and feted as he was, he kept up his poetical ardour and dashed off a number of oriental romances, which helped to carry him to the highest pinnacle of public favour.[5] In 1815 Byron married Miss Milbanke, a straitlaced and puritanical heiress. No wonder the marriage proved unhappy, and after the birth of their daughter, Ada, the two separated. Lady Byron or her people made no specific charges, but the British public suddenly developed "one of its periodic fits of morality," and hurled its idol from his dizzy eminence. Enraged at this insane treatment, Byron left England for ever. "I felt" he said later, "that if what was whispered and muttered and murmured was true, I was unfit for England; if false, England was unfit for me." He however loved Ada with every fibre of his being, and when he heard of the bill by which she was made a ward in Chancery, he wrote to Lady Byron, March, 1817: 'No one was ever even the involuntary cause of great evil to others, without requital: I have paid and am paying for mine—so will you."

These events deeply affected Byron's life, and tended to accentuate certain hereditary taints in his character. Away from home and society, the young self-willed rebel lived a reckless life in Venice, and plunged into all kinds of excesses. From this Slough of Despond he was rescued, in 1819, by the beautiful Italian Countess Guiccioli, an ardent supporter of the liberation movement. She now became the poet's chief friend and companion and presently infected him with her passion for Italian politics. Byron's poetic

[1] They be neither right tragedies nor right comedies, mingling kings and clowns, etc., *Defense of Poesy*, 1583.

[2] Compare his remarks on Aufidius's speech: "I have such deep faith in Shakespeare's heart-lore that I take for granted that this is in nature, and not as a mere anomaly, although I cannot in myself discover any germ of possible feeling such as this." His remarks on the Porter's speech in Macbeth might also be cited.

[3] Even the gentle Cowper burst out, "Oh! I could thrash his old jacket till I made his pension jingle in his pockets".

[4] *Cf.* Sir Arther Quiller-Couch's tart rejoinder, "The only void in which Shelley beat his wings in vain was a void in Arnold's understanding'."

[5] Murray sold 10,000 copies of *The Corsair* on the day of publication.

ardour, however, continued unabated under all circumstances. He had written *Manfred*, his first drama, in 1817, and completed *Childe Harold* in 1818. He now "wrote *Cain* and five more plays. His quarrel with Southey, who had dubbed him the leader of 'Satanic school of poetry,' culminated in the publication, in 1822, of *The Vision of Judgment*, the most brilliant personal satire in English literature. Next year he completed his characteristic work, *Don Juan*, the "Odyssey of Immorality," as a critic put it: He now gave himself to 'a grand object, the very poetry of politics.' and left Italy to fight for the independence of Greece. He had a presentiment of his death, and wrote in January, 1824:—

If thou regret'st thy youth, why live?—
Seek out—less often sought than found—
A soldier's grave, for thee the best.

Soon after this, he was seized with an illness at Missolonghi, and shouted in his delirium, 'Forwards! forwards! follow me:' Then, as his thoughts reverted home, he faltered out to his faithful servants, 'Go to my sister—go to Lady Byron—Augusta—Ada:' and next moment death freed him from this 'vast lazar-house of many woes.' The tragic news stirred to the depths the heart of Europe, and the cry rang out, Byron is dead.

This brief account of Byron's life would suffice to show the anomalies and contradictions that confronted his biographer in the past. Byron, as man and poet, was an enigma to the Victorian age. His elusive personality deceived both friend and foe, and a storm of contending passions raged round his name for about a century. Byron had undoubtedly real faults of character, and what was worse, he seemed to take pleasure in blurting out faked stories of moral lapses in a spectacular manner. His detractors eagerly pounced upon these 'confessions' to prove him guilty of the vilest crimes. He was represented as a gloomy sensualist, sunk deep in the ooze of debauchery and bestial pleasures. Some later critics thought he was only a swaggering buffoon, a dandified poser, whose languor gave way now and then to melodramatic outbursts of self-pity and despair. His poetry naturally lost hold on the public mind, and people smiled at it without reading it. It soon became a common place of criticism to take it as an empty reflex of his own morbid life, and the phrase, Byronic pose, became a by-word of reproach. We have it on the authority of Breenock, a modern critic, that children were *taught* to look upon Byron with disgust, as a son of Belial, and, above all, to avoid his works.

These 'moral' critics were right to a certain extent, but the spirit that animated some of them was partly malicious and their zeal wholly misguided. They ignored the poet's virtues and laudable actions and had eyes only for the trivialities of his private life. They were 'damned, like an ill-roasted egg, all on one side.' To modern readers, Byron's chaarcter appears in a new and more favourable light. The closest scrutiny of contemporary records, including the poet's journals and letters (1200, or more, in number), shows that he possessed certain noble qualities which did not fail him even at his worst—hatred of cant and hypocrisy, affection towards friends and followers, freedom from meanness or malice, and a passionate love of liberty that made him the fearless champion of the oppressed nations of a whole continent. The modern critic is prepared to disregard the moral controversy and confine himself to a valuation of Byron's literary qualities. Here, too, the charges against the poet are many and formidable. His versification, grammar and diction are such as have corrupted the English language. His style is flashy and rhetorical, his lyrical gift is poor, his sense of beauty itself is defective. 'Byron', says Prof. Saintsbury, 'seems to me a poet distinctly of the second class. His verse is to the greatest poetry what melodrama is to tragedy, what plaster is to marble, what pinchbeck is to gold.' Critics like Scherer have gone a step further, and

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put him, 'where sensible travellers put themselves—in the third class, because there is no fourth!'

Scherer made the strange mistake of supposing that Byron's poetry is one long tirade of insincerity. 'Byron', he says, 'has treated hardly any subject but one—himself; now the man, in Byron, is of a nature even less sincere than the poet. This beautiful and blighted being is at bottom a coxcomb. He posed all his life long.' If all this be true, then, of course, Byron is no poet at all. The great quality essential to all true poetry (and art) is sincerity. Without it, one may produce purple patches of high-flown rhetoric, but never a great poem. But the charge is false and mischievous, the more so as it has just that element of truth which saves it from absurdity. True, Byron's poetry, like his life, exhibits a strange admixture of opposite qualities and tendencies, of courage and self-pity, faith in man and cynicism, sincerity and posing, serious thought and flippant comment; moreover, he did not at first see himself as a poet and affected to write with the negligent ease of a literary dilettante[6]—these and other causes have, naturally enough, produced a bewildering diversity of critical opinion: nevertheless, an unbiased reader cannot fail to be struck by the earnestness and fiery passion of his later work in which he poured forth a lava-stream of scorn and irony against sham and superstition. His proud and sensitive soul had been deeply wounded by the perverse injustice of a rotten society, and he wrote poem after poem to expose its secret sins, its social, moral, and political hypocrisy. As a critic says, first emotion, then self-assertion and defiance, and, at last, satiric mockery—this is the general course of his development. His greatest contributions to literature are his mature satires, *The Vision of Judgment* and *Don Juan*.

In outward form, *Don Juan* is a sort of picaresque novel in verse, relating the adventures of an attractive Spanish youth who gets into a scrape at sixteen, in consequence of which he has to go abroad on his travels. He is ship-wrecked and cast on an island, where he is found and hospitably entertained by Haidee, the beautiful daughter of Lambro, the pirate master of the island. The love idyll that follows is too soon interrupted by the sudden return of Lambro. The hero is shipped off and sold as a slave, and Haidee dies of grief. He is next introduced into a harem in female disguise, but he escapes and soon distinguishes himself in an assault on the Turkish fortress of Ismail. He now finds favour with the Empress Catherine of Russia, rises to high position in her court, and is sent on an embassy to England. Here he has a taste of fashionable life, both in London and at the country-seats of the great, and is last seen in the company of Lady Adeline and her friends.

Byron makes admirable use of the loose frame-work of his narrative for the purpose of digression. While he avoids monotony by a clever turn from one subject to another, he at the same time enlivens his narrative at every step by some humorous comment or satiric soliloquy. All literature is, in a sense personal, but *Don Juan* is Byron all through. None but a disillusioned English noble of the nineteenth century, with Byron's Titanic energy and passion, his intimate knowledge of the depths of social degradation, his scorn of sham and superstition, could have composed this tremendous satire. We have it on unimpeachable authority that, in that age, England or, at any rate, its aristocracy was a sink of avarice and iniquity. Emerson, who first visited England in 1833, speaks of 'a rottenness in the aristocracy which threatened to decompose the state; the sycophancy and sale of votes and honour for place and title; lewdness, gaming, smuggling, bribery and cheating; the want of ideas;

[6] '*Lara*,' Byron says, 'I wrote while undressing, after coming home from balls, in the year of revelry, 1814. *The Bride of Abydos* was written in four, *The Corsair* in ten days...*The Giaour* is but a string of passages.'

the apathy of the nation; the rotten debauchee, let down from a window—a scandal to Europe.' Again, 'The English, abhorring change in all things, cling to the last rag of form, and are dreadfully given to cant. The popular press is flagitious in the exact measure of its sanctimony, and the religion of the day is a theatrical Sinai. The fanaticism and hypocrisy create satire.' Byron was, above all, the spoilt child of this society, blindly feted and idolized by it for a time, and then ostracized and persecuted with incredible malignity. Disillusionment however did not drive him to the wilderness, or make of him a philosopher like Tolstoi; it only embittered the poet in him, dowered from birth 'with the hate of hate, the scorn of scorn, the love of love.' It is this combination of personal bitterness and instinctive hatred of sham that gives to his satire upon English society, in the latter part of *Don Juan* an intensity and sureness of touch for which T.S. Eliot 'can find no parallel in English literature.' The secret of his popularity, as well as his failure as a supreme creative artist, is also to be sought in this fact. He was the spokesman of an age that saw the crumbling away of old customs, old theology, old political systems, and he was hailed as such by the whole continent. His real sympathies lay with the awakening of Europe to a new and freer life; but he lacked the sanity of true genius, the deeper quality of humour that characterized Shakespeare or Cervantes, also that stability of character and fulness of life which we find in Goethe. The result is, he remained all his life a destructive force, the embodiment of the spirit of revolt, the creator of a type of literature which is unmatched for the impetuosity of its passion, but which fails to satisfy fully our spiritual or aesthetic sensibility. This defect is noticeable even in his masterpiece, which with all its brilliance and firm grasp of the many-sidedness of life, lacks that wider vision which triumph over self alone can give.

Within his limits, however, Byron attains to rare excellence in *Don Juan*, a patch-work of many colours, a wonderful medley of satire and sentiment, cynicism and pathos, sublimity and absurdity. The outstanding note is satire and the mock spirit, the logical outcome of Byron's intellectual growth. The satiric effect is heightened by the metre and diction which he selected for the purpose. His favourite verse form, the Italian *ottava rima*, is handled here with an ease and a variety of effect unsurpassed in any literature. Even Saintsbury admits that his light octaves 'are the very best examples of the metre in English.' The diction, too, which is based on the best colloquial English of the day, is admirably suited to the peculiar digressive character of the serio-comic 'epic', and greatly contributes to its perennial fascination. Don Juan is not really an epic, though Byron says, 'My poem is epic and is meant to be divided into twelve books, each containing new characters,—

> 'After the style of Virgil and of Homer,
> So that my name of Epic 's no misnomer.'

This, of course, is only a quizzical assertion,—but Sir Arthur Quiller-Couch who refuses to be 'a slave to definition', says, 'I call it an epic, and I believe it will some day be recognised for one of the world's few greatest epics. It has this, at any rate, in common with the *Iliad* itself; it belongs with heart and soul to its age, and it paints that age with such lively intensity, with such a sweep of power, that no generation to come will ever be able to dispute the picture. Still less will anyone dispute the play of life in the story, with its multitudinous variety of movement.' A similar strain of criticism is found in E. H. Coleridge, who says, 'The argument of the poem is a vindication of the natural man.....its *raison d'etre* is to exhibit the great things of the world—love and war, death by sea and land, and Man, half-angel and half-demon.' A poet is not necessarily the best interpreter of his work, but if the question

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were put to Byron, he might as well quote, in mock gravity, his own 'argument':

> 'I won't describe,—that is, if I can help
> Description; and I wont reflect,—that is,
> If I can stave off thought,
> ...but, as I said,
> I *won't* philosophise, and *will* be read.'

Whether or not an epic, *Don Juan* is a most readable book, and appeals to a class of readers chiefly by its narrative and descriptive powers. In spite of its great length, about 16,000 lines, in sixteen cantos, it never seems dull. Byron is a clever story-teller and employs suspense, and rapid transition, and other tricks of his art, with consummate skill. His invention too never fails. A kaleidoscopic succession of vivid scenes and characters enlivens the narrative. The description of the ship-wreck, in canto 2, is perhaps the most famous of its kind. Coleridge prefers the next canto which describes Lambro's sudden return to his home. Byron's unique merit lies in interweaving these picturesque descriptions with light satiric touches. After the ship-wreck, the survivors—

> 'Grieved for those who perished with the cutter,
> And also for the biscuit-casks and butter.' C. 2, 61.

Don Juan manages to escape—

> 'Tis very certain the desire of life
> Prolongs it: this is obvious to physicians,
> When patients, neither plagued with friends nor wife,
> Survive through very desperate conditions.' C. 2, 64.

The next chapter introduces the love episode of Haidee, a simple child of nature. Who boldly tells her terrible father,

> 'I love him—I will die with him: I knew
> Your nature's firmness—know your daughter's too.' C. 4, 42.

Haidee has more reality and intensity of feeling than other women of her type in poetry. The force and noveity of her character will be apparent if we compare her story with its classical precedent, the meeting of Odysseus and Nausicaa in the *Odyssey*, Nausicaa would seem to be a slight and shadowy figure beside her.

The success of the third canto, which receives an added charm from the inspiring lyric on the isles of Greece and from the pensive stanzas on the 'sweet hour of twilight', suggested to Byron the idea of giving unity and purpose to his 'materials' by carrying his hero from country to country and using him as his tool for exposing the immoral epidemic of the several nations in a natural progression. The design works well on the whole, the only exception being his picture of Russian life and manners, of which he had little personal knowledge. With the arrival of his hero in England, Byron treads again on firm ground, and his satire too becomes sharp and incisive. His old baronial residence, Newstead Abbey, calls forth a most beautiful burst of poetry. His characterization also is at its best in this part. Lord Henry and Lady Adeline and their friends are real men and women and carry with them the warrant of life. Shrewd conjectures have been made about the originals of some of these characters, and if Miss Millpond stands for Lady Byron, it is possible that Aurora Raby, 'the sincere, austere Catholic,' represents, to some extent, the Countess Guiccioli, in deference to whose moral scruples Byron took the very unusual step of laying aside the unfinished *Don Juan* for more than a year.

This might well bring in here the vexed question of the relation between art and morality and the endless controversy connected with it, but the subject is vast and complicated, and beyond the scope of this short study. Byron, however, mady merry over this momentous question, stoutly maintained that 'his object was morality,' ''tis always with a moral end that I dissert, like grace before a feast,'[7] and blamed Plato for having 'passed the way to more immoral conduct than all the long array of poets and romances.'[8] He was furious when his friends demurred to the publication of *Don Juan*. He called them 'a puritanical committee', and attributed the public clamour to 'nonsensical prudery.' He could not even wink at the omission of a single stanza, containing the lines:

> 'And do not link two virtuous souls for life
> Into that moral centaur, man and wife.'

'I will not permit any human being,' he wrote to his publishers, to 'take such liberties with my writings.' When, however, Lady Blessington remarked that a poem like *Don Juan* would not please Ada, he remained thoughtful and silent for a time,[9] and then replied, 'You are right. I never recollected this .....I will write no more of it—would that I had never written a line!' On this question Sir Arthur Quiller-Couch says, 'If I hesitated at all to commend *Don Juan* to the young, I should hesitate, not in prudery, but rather because it appeals less to the young than to mature men and women.' There is force in the argument, but it must at the same time be admitted that this tradition of immorality is like a blot in the poet's escutcheon which time has not yet wiped out.

English critics of to-day prefer to dilate upon Byron's faults of style and versification. Coleridge puts it in a nutshell with the brief remark, 'the art of versification was lamentably neglected by Byron.' Matthew Arnold discusses the point at length and tries to show that in the matter of 'the correct and consummate management of words' Byron had something of 'the insensibility of the barbarian.' To clinch his argument, he chooses some lines from Byron and compares them with certain lines from Shakespeare or Milton. He, however, readily admits that Byron and Wordsworth are the two greatest English poets of the nineteenth century. Many later critics have followed Arnold's line of argument, but their conclusions are far less favourable to the poet. Of this school of critics, special mention must be made of Swinburne. His position is, in a sense, peculiar. In the first flush of enthusiasm he maintained that 'Byron can only be judged or appreciated in the mass,' and descanted upon 'the splendid and imperishable excellence which covers all his offences and outweighs all his defects—the excellence of sincerity and strength'; but in a later essay, he shifted his ground and proved to his satisfaction that Byron's verses break down too often into sheer bell-man's rhyme and kitchen-maid's grammar! He even maintains that Byron's continued popularity on the continent is in no small measure due to the improvement that his verse undergoes in the process of translation into a foreign tongue! Of course, the critical necromancer can prove or disprove whatever he pleases, but we have it on the authority of Goethe that Byron's Continental fame rests on a firm and secure basis. 'The English may think of Byron as they please.' says Goethe, 'but this is certain that they can show no poet who is comparable to him.....He is undoubtedly the greatest genius[10] of our century.' And in this matter Goethe's voice is the voice of Europe.

[7, 8] *Vide* Canto 12, 86 and 39, and Canto 1, 116.

[9] Byron knew that there was 'an eleventh commandment to the women not to read it.'

[10] Arnold makes capital of Goethe's word 'talent,' but his argument is more ingenious than convincing.

FISHERIES IN INDIA

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I

TRAINING OF FISHING COMMUNITIES

SUCCESS of a fishery depends mainly on the fishing communities. They are really the backbone of a fishery, whether fresh-water, estuarine or marine. No amount of research, scheme or other high sounding words will be of any use unless we think of the uplift of the said communities. We generally think of investigations, possibilities of fishery questions, income and expenditure without proper consideration for the fishermen. India had at least 20 different reports on fishery matters since the time of Dr. Francis Day, but it is regrettable that none contains the proper amount of consideration for fishing communities.

Now unless we can have a thorough change in their condition, education and betterment of their pecuniary position, we would not have a fishery of the proper type.

The fishing communities or fishermen of the three main types of fishery have a large number of castes and sub-castes when considered on an All-India basis. The four great religions are represented amongst them, *viz.*, Hindu Jalia Kaibartas of Bengal, the Mohammadan Moplas of the West Coast, the Christian fishermen of Travancore State and Buddhist fishermen of the Chittagong area of Bengal.

The fishing communities do not comprise only fishermen, but there are boatmen, carpenters, blacksmiths, spinners, divers, etc. When we want to consider them, we will have to consider them together rather than separately. The training of these vast communities is all empirical, handed down from one generation to the next, without proper guidance and control. In most provinces except perhaps in one or two there is practically no attempt on the part of either government or public to give them the proper aid. Each and every one has exploited them in a shameless manner. What should be given to them is a real and beneficial training; primary education should be given with a fishery bias. Inspire them with vigour and energy and give them such understanding that they can be able to stand on their own legs. We have seen before our eyes the recent famine and depopulation of these mighty communities.

The syllabus and curriculum of primary schools for fishing communities should be such that every thing would be taught with a fishery bias. The Vernacular language as well as English should have every lesson on fish and fishery matters; wordbooks with all the nomenclatures of fish and fishery; Mathematics with four simple rules; weights and measurements in relation to fish; Geography of their own district with all products and commercial commodities particularly fish; the province in relation to that district and ultimately in relation to India as a whole. The different forms of fish and fishery in relation to different habitats such as ponds, beels, lakes, rivers, creeks, sea and ocean should be taught. While considering upland they should have a general idea of hillocks, hills, mountains and their rapid streams in relation to the fish population. Climate and temperature and their effect on fish and fishery. Science and Hygiene should also be taught in relation to fish and fishery. As for example, in connection with nature study, they should know that the fish belongs to Zoology and its food may be either animal or plant; a broad classification showing different habitats and clear distinctions between terrestrial and aquatic life, and so on. Hygiene can also be taught in relation to fish life. For example—after keeping a live fish in a 'hundy' with water for a number of days without giving food or any aid of respiration it dies and why?

Utility of oxygen gas ; how food is digested in the system of fish ; what are the four principal types of food and so on. From fish one can then come to personal hygiene. Besides these subjects in the primary fishery school there should be a little carpentry, smithy, spinning classes and also practical lessons on fishery matters, such as when and where we can collect the particular fish or fry; different methods of rearing, feeding and catching them ; how much of a particular fish can be kept in a given quantity of water ; how to spot out different variety of fish and so on. Each fisherman should be an expert swimmer and if possible good diver. Occasionally they may be shown educational films on fishery matters.

This may be compared with the Wardha Education Scheme. Support of the above scheme may also be found in the Arab Government Agricultural School. Two hundred and thirty-two school gardens were maintained and supervised by trained teachers in Palestine. In a number of schools bees were also kept. The Jewish authorities conduct several colleges, and at the instance of the Government they established courses for the training of elementary teachers in agriculture. Manual training is also encouraged.

Each division of the province, that have many fishing communities must have a high school with a fishery bias. Like the primary school they must have everything taught in relation to fish and fishery up to class VI. Beyond that the ordinary subjects should be identical with ordinary high school except that there will be a subject called fish and fishery. This will be more towards the practical side rather than merely theoretical, such as identification of eggs, fry and fish of the locality, the peculiarity of local fish, breeding season and local breeding ground if there be any; migration of estuarian fishes and breeding season of those, if the school is near an estuarine area ; migration of sea fish for particular season for those that live near the sea ; food of the fish: How to manure the tank; how to prepare the pond for putting in fry ; how to render respiratory aid to fish of the pond; how to clean a pond; how a 'bhery' should be kept; how to manure the 'bhery'; how to salt fish for preservation; use of other preservatives and the utilisation of fish products; how to extract oil as cottage industry; use of fish-scale to prepare toys.

Besides these there ought to be a good work-shop for training in carpentry and for preparation of country boats and their repair. To prepare wooden floats for nets; smithy for preparing and repair of boats, preparation of hooks, etc.; spinning for yarns to prepare nets of different kinds. Besides these there ought to be physical exercise in the form of swimming and rowing in ponds, rivers and sea. Each such high school must have a museum of local fish and fish products. The teachers of the high school of this kind must have a night school simultaneously with the day school. These night classes should be maintained for adult education, not so much for actual reading or writing but for lecture on general topics of fishery and to impart new knowledge amongst adult fishermen. Here Government educational films may be shown occasionally on fishery matters. General education and such other education by which the fishermen may be directly benefited should be imparted. The benefit of having co-operative society, social hygiene, personal hygiene, etc., may be stressed on them.

The teachers of high schools may be trained in the University of Calcutta for fresh water and estuarine and at Madras University for marine fishery. Teaching requires some experience and those that have no experience cannot do it properly. Technical men always lag behind in this direction. In a non-teaching technical institute or Government Department the students suffer a lot. The best procedure would be to entrust the education to a Teaching Institute and if there be any expert belonging to any technical Institute, he may have his lectures under the control of the Teaching Institute.

There is a general move for having a Central Fishery Research Institute for each main class of fishery soon after the war. Dr. Baini Prashad, the fishery expert to the Government of India, is of opinion that there ought to be two, one fresh water and estuarine and the other marine. For expert opinion the Zoological and Botanical Surveys of India ought to be strengthened.

The Central Research Institute for fresh water and estuarine fishery should be at Calcutta, and the marine at Madras. After all, the results achieved by these Institutes are to help the fisheries and fishermen and thereby the general public. Unless these Institutes are run as private bodies with Government grant-in-aid, fishing communities would not co-operate with them sincerely. If they are private concerns, then there may be voluntary contributions from the fishing trade, as they generally contribute towards temples as in Bengal or towards the maintenance of churches as in Travancore State. Contribution towards the Central Research Institute will enable them to think that these Research Institutes are really their own, otherwise Research Institutes run entirely by Government will be of no use to them as they would not adopt their findings.

These Central Research Institutes may be in close relationship with Calcutta University or Madras University as the case may be so that with the least possible expenditure the Institute may get the help of different branches of Science like Botany, Physiology, Chemistry, Physics (for meteorological data), Bio-Chemistry and also Anthropology.

In this connection we may state that the Marine Biological Station at Plymouth was started by Sir E. Ray Lancaster with the financial contributions of the fishermen of the British Isles. Although this Institute gets a substantial grant from the Government, it is still run as a private concern and even today fishermen think that Institute as their own. Human nature is the same everywhere.

II

Auxiliary Development of Fisheries

I have already dealt with the general development of Fisheries in India. Now I shall write on the auxiliary development of the three main branches of fishery, *viz.*, fresh-water, estuarine and marine.

Regarding the breeding of the fresh water fish, first we must ascertain the factors relating to the spawning of major carps as they do not breed in stagnant ponds. This leads us to enquire about the physical and chemical nature of the rain water or current water and the substances held in solution or in suspension. We should also ascertain about the topography of the particular area. Lastly we should also ascertain about the Biological factor of the fish itself in a particular season.

As for rearing, food is the primary essential factor. Now this food depends upon the flora and fauna of the pond, beel or river. Each plant body taken by the fish should be studied in every detail *vis-à-vis* its life-history, habit and mode of reproduction and variation, in different seasons. Similarly, each fauna of the pond is also to be examined and the part it plays as food of a particular fish. Each animal body taken in by a particular kind of fish should be studied such that its life history and breeding habits are known. After ascertaining the flora and fauna of the water we should also know about the ecology of the water itself. Only knowing about the water will not suffice, until we know about the details of the soil underneath the water. This leads to the question of the physical nature of the soil of the pond, beel or river. Another point in connection with the soil sets one thinking of the explanation for the loss of water in ponds

situated very close to a river whose level of subsoil water may be such that the river may draw away the water of the pond partially or entirely. The flow of the river water and its deposit or silt has also some relation to the fish population. This leads us to many other facts such as the changing of the course of the river, the effect of putting '*Jog*' or '*Kata*' in the river as obstacles to the fish population preventing migration further down the river. These generally are put by the lessee of a particular part of the river for his own benefit.

As for big rivers the origin of the river and peculiar position of fish population in its relation to the environmental condition should be studied. The peculiarity of the terminal portion of the river where there is tidal water that can bring about a thorough change of the fish population is to be noted. The water of the sea that enters into the river changes both the physical and chemical nature of the water of the river. The degree of salinity of such water of the river and its effect on the fish population has to be determined. Simultaneously with the fish population the flora and the fauna of that portion of the river should change to such an extent that a sea creature like neris could be found in the Ganges near Sodepur about 10 miles north-east of Calcutta. All these data will indirectly help for the development of fresh-water fisheries in rivers.

Besides the above points we should also study the effect on the living forms by the construction of weirs which checks the vigorous flow of a river such as the Anderson weir near Panagar on the Damodar river. This sort of obstacle may lead to the checking of the distribution of fish population from the upper range of the river to the lower. In order to have an even distribution, generally fish ladders are put so that the fish can climb up from one side of the weir and can go down towards the other side without injury. Everything depends upon the rate of the flow. One should not forget to mention about the dam and barrage in connection with big rivers in order to collect water and also prevent flood of the area concerned. These dams are generally to be erected in order to prevent floods of the river and to irrigate the vast area concerned. Now when there will be a vast collection of water, the natural course would be to cultivate fish in it. The high embankments of the dam have got lock-gates so that at will one could get waters on the other side of the lock-gates with enormous rapidity. If there be fish in the collected water, what would be their fate? The dam must have a channel on a higher level to divert water. In Bengal there is a proposal of having a dam on the Barakar river. The Public Works Department and the River Research Department are doing the preliminaries. In India we have many such dams like Krishnasagar dam, Mettur dam and also barrages like the Sukkur barrage in Sind. The rapid waters of the springs or falls have a tremendous effect on flora and fauna and also on the life of the fish. These form a subject of important study as for instance, the effect of its subsoil and the various adoptive modification of the fish in order to cope with the rapid water.

In connection with Estuarine area the first form of study would be the variation of salinity of water at different seasons and their effect on the life of the different fish form ; the variation of flora and fauna of the place ; the availability of food and development ; the effect of erecting *bundhs* ; even mud walls have to be put up after knowing the strength of their resistance. The tidal charts of the sea, creeks and channels should be known thoroughly in order to know the condition of the water and the season for spawning of different estuarian fish, the flora and fauna of the *bhery* ; their habit and habitat ; their food and mode of reproduction ; condition of the soil ; percentage of the salinity of the water at different seasons and flood in the creeks and how to prevent it.

Regarding marine fishery the most important thing is the survey of the sea, ascertaining the various depths, migration of flora and fauna and particularly

those that serve as food to different types of fish; the food of these plants and animal forms, their life and habitat; determination of modern contrivances for catch such as motor boats, launches, etc.

I have spoken of the various factors both physical and biological, affecting the fish life both in the fresh water and salt. The determination of such factors as I have touched cannot possibly be done by one fishery institute, the main duty of which is to increase production and supply of fish. To get at the knowledge of these factors one has to range over mathematics, physics, geology, botany, soil survey, irrigation and navigation. The collection of such a vast data on different lines can best be done at a Biological Research Station. It is lamentable that in India there is no such institute as yet. We have a marine fishery station in the Madras Presidency but the existing institutes are too busy in procuring sea fish and marketing them. They have no scope for research on physical nature of sea water, depths of the sea, etc. The result is that the fishery department has to go without many important data bearing on fish life. If the biological stations are installed with proper equipment and with necessary staff, not only the fishery departments but other biological departments and other scientific institutions will get the maximum benefit. We may mention here that Dr. Baini Prasad, Fishery Expert to the Government of India, has also mentioned in his memorandum that the various Universities may help a great deal in this direction as they are doing in Europe and America.

The Biological Institute apart from research work can supply marine specimens wanted for educational purposes in our schools and colleges. Their researches will tap fresh sources of various chemical substances such as the manufacture of iodine and other useful things. Secondly, as auxiliary we may mention those industries which depend on fish and products. For example artificial pearls from fish scales, Codliver oil from shark.

Again as supplementary to fishery what is needful is the manufacture of implements for catching fish in fresh and estuarine water and at sea, boat making and also yarns for making fish nets and lines. Therefore other auxiliary industries to be started on the lines suggested should receive our attention.

Round the World

Tendencies in the Balkans—

One of the most interesting features of the Balkans to-day is the treatment of the national minorities. Especially in Yugoslavia the treatment of the national minorities varies from case to case in accordance with communist policy. The Hungarians, inspite of their truculent attitude, are favoured. The Serbs are a majority in the Voyvodina, but the Hungarians, under the command of Kosta Nagy, are the real masters.

Albanians are also favoured—except those Albanian groups who have been held responsible for crimes committed against Serbs.

In Macedonia a new Macedonian nation is being created. Ever since World War I, Macedonian secret societies have been very active, continuing the tradition and propagating the ideas of the old Macedonian organisation, *Macedonia Risorta*. Macedonian nationalism has always been strong in the Balkans, especially in the 19th century. Macedonian 'irredentists' have been responsible for troubles in Greek and Turkish Thrace, in Bulgaria and other parts of the Balkans. The Macedonians are now very keen on "cultural nationalism." Persons, whose names end in '—itch' (Serb) or '—off' (Bulgar), must adopt the ending '—ski' (Macedonian).*

Feelings and passions between the different racial and cultural groups in the Balkans have always been intensely bitter and political vendettas are a common feature of Balkan life. The Balkan Entente and such treaties were merely ephemeral. Secret societies dictated the policies of Balkan diplomats and upset their plans. Thus, cohesion is not the natural order of things in the Balkans, where warring minorities create political chaos. There the rulers and administrators are aptly characterised by the Turkish phrase *Baliq bashdan kokar* ("The fish rots at the head)".

* *The Nineteenth Century and After*, April, 1945 Issue.

Industrial Revolution in the British Colonies—

In an article in a recent issue of *The Contemporary Review* some interesting facts are given regarding the industrial development of certain British colonies. The article deals with 'chimney-stacks and trade unions in the African Jungle.' War exigencies have created factors by which mushroom industries have grown up on all sides. Of course, what has been done is only the barest minimum and it is also a fact that 'mushroom industries' have no staying power. That oxide of vanadium has been discovered in Ceylon does not prove that Ceylon has grown overnight into a hectic industrial zone. So far, perhaps, the vanadium supply has only been scratched Nevertheless world supplies of vanadium being limited, Ceylon vanadium may have a chance. Geological Survey reports are not followed in a flash by gigantic industries.

Before the war, Hongkong and Palestine were perhaps the only colonies with secondary industries. Possibilities in ceramics, firebricks, tiles and pottery have been explored in East Africa. Northern Rhodesian copper mining has been rapidly 'industrialised' because of the war. Southern Rhodesia possesses now a factory which will soon produce between 500,000 and 1,000,000 blankets and rugs a year. The concern has been erected on £100,000 of local capital. Kenya, also, has been supplying the armies of the Middle East with heavy equipment. The Port of Mombasa also is to be extended. In West Africa there has been a tremendous amount of constructional work in port developments, extension of railways and laying of new lines, improvements to existing roads and the building of new ones, the laying out of camp sites and oil installations. Great drainage schemes are also being carried out.

Thus, the psychological condition for industrialisation has been created by the war in many colonies; but it remains to be seen what will happen in these colonies after the war. Will Britain, as ruler of these colonies, find it in her own economic interest to encourage their development after the war, or will these colonies just remain as primary producers—to receive exports from Britain as before?

Turkish Versatality—

In this war Turkey has shown tremendous diplomatic *souplesse*—dictated by fundamental national interests, by an awareness of 'Turkism' (*Türkdjülük*). With diplomatic adroitness—and all nations are more or less adroit in their own self-interest—she has now qualified for a seat at the post-war peace conference.

Turkey had been keeping on good terms with all belligerents. This was dictated by more than self-interest. Her action cannot be misunderstood if we study it in its historical context. Kemalist Foreign Policy (ably followed by Ismet Inönü) was based on 'non-entanglement' and 'non-interference' and the Foreign Policy of Turkey to-day is merely a continuation of the same. Turkey is protecting her national interests—just as De Gaullian France and Soviet Russia are protecting their own national interests, albeit in a more selfish manner. According to one writer on foreign affairs "The vagaries of Turkish policy, the lack of principle or ideal, the motive of selfish interest and fear: these are common features of our unhappy civilisation, mixed as they may be with incidental acts of heroism and self-sacrifice. But Turkey is a small power, the victim of Great Powers and their misdeeds." The writer could also have added that the circumspection shown by Turkey is in the best traditions of the New Turkey.

Whither Hungary ?

Hungary is out of the news, for the moment; but it is very doubtful if gaiety has returned to Budapest with the *Zigane* music and *Czārdas* dance. Hungarian political life has always been rent by cabals and even in defeat there is a hectic internal striving after power.

Democracy among the Magyars has been practically non-existent. Even the great Kossuth, who led the fight for the liberation of the serfs, was not exactly liberal towards the non-Magyar races The landed proprietors have too often followed the politics of Bethlen and others. Hungary has been called the most feudal of the modern European States.

Count Michael Karolyi, the liberal Hungarian statesman, is in exile; he could be a balancing and soothing factor in Hungarian politics. Perhaps in that event also, Czechoslovakia and other neighbours of Hungary could solve frontier and other disputes with her amicably.

S. K. C.

Reviews and Notices of Books

The Last Peshwa and the English Commissioners (1818-1851).—By Dr. P. C. Gupta. Published by Messrs. S. C. Sarkar & Sons, Ltd., College Sq., Calcutta. Pages Demy 8vo 110. Price Rs. 6.

Dr. Gupta is well known to students of history as the author of a thesis on the life of the last Peshwa Baji Rao. The present is his latest production, describing that Peshwa's life in his exile at Bithur (Brahmavarta) on the Ganges in U. P., controlled by four British Commissioners

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during a period of 33 years. The most striking feature of Dr. Gupta's studies in original materials existing in the Imperial Records Dept. is the profuse evidence one obtains about the selfish vagaries of British policy, which knows no moral basis beyond expediency, as is too palpably illustrated in Britain's treatment of India's case even at the present moment. Chapter VI of the author's work, entitled "Bengal Regulation 1 of 1932" eloquently describes to what length a heartless and imperious government can go.

The last Peshwa Baji Rao surrendered his person and his raj to Sir John Malcolm on 3rd June, 1818, and died a virtual prisoner at Bithur on 28 January, 1851. The surrender was by no means unconditional like that of Hitler's Germany at the present moment. It was based on certain clearly defined conditions which were never observed either in word or spirit. During the period of 33 years, four British Residents, Low, Johnson, Cooke and Manson held office as controllers of Baji Rao's actions and movements. Of these four the last had the longest regime of 20 years (1831-51). Curiously enough the first years of Baji Rao's incarceration at Bithur coincides with Napoleon's banishment to St. Helena and both the distinguished prisoners had Low as their keeper. Fortunately Baji Rao's Resident Sir John Low was not quite so heartless as his namesake at St. Helena, whose freaks have become almost proverbial in history.

From a historical point of view the book affords quite an interesting reading and advances research in a little known phase of Maratha history.

G. S. SARDESAI.

Medium of Instruction.—By Shriman Narayan Agarwal, Principal, Govindram Saksaria College of Commerce, Wardha, C. P. With a Foreword by Mahatma Gandhi. Published by Messrs. Vora & Co., Publishers, Ltd., 3, Round Building, Kalbadevi Road, Bombay 2. Second Edition, 1945. Pp. 47. Price Re. 1-4.

After stating the reasons for the introduction of English as the medium of instruction and condemnation of its unfitness for the purpose by even British educational experts, the author proves that large numbers of failures in examinations are due to this objectionable method and also that it kills originality and smothers intellectual initiative. He maintains that great leaders have appeared in India not because, but in spite of, this highly artificial system, a fact which must be readily admitted by all who have given any serious consideration to the matter. Principal Agarwal has next pointed out, and that rightly, other disadvantages arising from the adoption of English, the most serious of which is that it has kept apart the English-educated intelligentsia and the masses. After meeting the objections urged against the use of vernaculars, he has offered practical suggestions for the replacement of English by the mother-tongue of students.

In this small, but highly suggestive book, the author has entered a well-reasoned and convincing plea for the use of our vernaculars for imparting instruction in even the highest stages and, incidentally, supplied reasons for the adoption of Hindusthani for All-India purposes. We congratulate him for what we consider a valuable contribution to the subject.

Not By Politics Alone.—By Atulananda Chatterjee. Foreword by Sir Maurice Gwyer, K.C.B., K.C.S.I., D.C.L., formerly Chief Justice of India, Vice-Chancellor of the University of Delhi. Published by Messrs Thacker, Spink & Co. (1933), Ltd., Calcutta. Pp. 160. Price Rs. 5.

Mr. Chatterjee is the author of three books published previously, in all of which he has directly or indirectly, dealt with the composite Hindu-Muslim culture, probably the finest and the most valuable among the durable achievements of the joint efforts of the members of the two communities, pointing out how our recognition of this fact would tend to encourage the disappearance of communalism. It is the same conviction which has made him write his fourth book in which he has added much to what he had said previously on the subject.

At the very opening, the author has emphasised the fact that progress towards larger unity and not disruption is one of the fundamental principles under which Nature works. He contends and that rightly, that political pacts based on the immediate needs of the hour and eloquent condemnations of communalism have hitherto failed to uproot it. He has some valuable things to say as regards the assistance history, written from the right perspective, can render, towards the solution of the communal problem and pleads for a fresh approach on the cultural plane, suggesting the establishment of an Institute of Cultural Fellowship to that end. This he admits is a long term solution but maintains is the only satisfactory way of meeting the difficult situation created by its presence in our motherland.

The dignified way in which the communal problem is treated and the angle from which it is approached make this book an outstanding contribution to the literature we already possess on this most vexing of subjects.

The World That Works.—By the Rt. Rev. George West, Bishop of Rangoon. Published by Messrs. Thacker & Co., Ltd, Rampart Row, Bombay. Pp. 111. Price Rs. 5.

Mankind consists of a small class of men who feel no hesitation in proclaiming and acting on the principle that they will allow nothing to stand in their way to attain their object and these, from one point of view, are certainly honest. Most of us would, however, like to succeed even when we definitely know that it is wrong and that as far as possible, without disobeying certain standards of conduct we have set up for ourselves. What is surprising is our utter failure to recognise the wrong motive behind this attitude and our immense capacity for self-deception. This makes it not only possible but almost natural for us to lay all the blame for such difficulties as we may have to face or such far from desirable steps we may have to take in our pursuit of unworthy aims,

on the man we are trying to overreach. In a word, we would like to carry out our often reprehensible plans mainly for personal aggrandisement in some shape or other and, at the same time, try to enjoy peace of mind by drowning the voice of conscience on the plea that undesirable methods are forced on us by the obstinacy of the persons against whom we are compelled to proceed All this causes friction which the author proceeds to show is almost a universal fact.

The author contends, and that rightly, that all the unhappiness and misery we see around us arises from friction in the family, among fellow workmen, between employers and employees, the rulers and the ruled, between country and country, and race and race. Viewed from this standpoint, there can be no doubt that wrong relationships in every sphere of life constitute the most insistent all-world problem as also that it has arisen from the universal tendency to perceive clearly the mote in the eye of the other fellow while refraining to acknowledge the presence of the beam in our own.

If there is only one problem appearing under protean forms, it follows that ordinary ways of solving individual problems as for example the intervention of friends and well-wishers in family disputes, the good offices of conciliation committees in industrial or communal disputes, or reliance on war to end differences between countries are unreliable or, at least, temporary expedients for removing the difficulties created by wrong relationships. The only satisfactory solution is that which will go to the very root of the matter by placing these relationships on a right and correct basis.

This book, the outcome of deep conviction, gives the views of the present Bishop of Rangoon and, incidentally, of the hundreds of thousands of men and women of all races and religions, belonging to every sphere of life and living in various countries in the world who, after giving the technique suggested an honest trial, have realised its applicability and its competency in solving the personal, family, group, racial, national and even international problems facing mankind everywhere today. It teems with very vivid accounts of their experiences and carries conviction for, in practically every case, the reader is supplied with the names of the people concerned, the difficulties they had to overcome, the success achieved, and the means adopted for the purpose: It is shown how in every case, the establishment of right relationships depends on one factor only,—absolute surrender to God, a difficult task for those only who would plan out things for themselves and then expect our Creator to bless their efforts even when an attitude contrary to what is demanded by Him is implicit.

The book is recommended to those learned-minded men who have hitherto failed in making the world work in their way and whose lack of success has compelled them to realise that trial has to be given to a different and probably a hitherto untried method for making the earth a better place to live in.

India's Sterling Balances.—By "Villager." Published by Twentieth Century Publications, Kadamkuan, Patna. Pp. 24. Price Six Annas.

"The Behar Herald," now more than seventy years old, which enjoys such a well-deserved reputation for the sobriety of its outlook, its practical patriotism, and the courage with which it has always championed what it regards as the right, is bringing out a series of pamphlets. Some of these will deal with matters of immediate moment while others will treat of subjects of permanent interest. It is presumed that the one under review partakes of the nature of both for the proper utilisation of our sterling assets has both a short and a long term aspect. The author, who we are told, belongs to the West and who, unless the inference drawn by the reviewer from a study of his work is mistaken, must be either a student of economics with a realistic outlook or, more probably still, actually engaged in banking probably in an exchange bank under non-Indian management, has very lucidly set forth the real nature of the balances and shown how, under the existing Reserve Bank Act, they cannot be used in the particular way generally envisaged by Indians. He is for amending it to generally meet India's economic aspirations but, as a realist, points out how the manufacture of goods in India would be meaningless until the villagers possess more purchasing power. It is here that he comes forward with what many would regard as an unorthodox suggestion. But the present reviewer does not believe that it should not be given a trial or, worse still, condemned offhand, merely because it is unorthodox. The Publishers' note at the end of the pamphlet answers the main objections urged against the writer's suggestion.

This thought-provoking pamphlet is recommended to every one, who is not afraid of exercising commonsense in dealing with this matter or of adopting a new and untried, nonetheless a promising way, of utilising our sterling balances for the economic uplift of India's millions. It is admitted that certain difficulties will have to be overcome if this is done, but it is not believed that they are insurmountable.

H. C. MOOKERJEE.

The following books have been received for review :—

"**The Economic History of India, 1600-1800**"—by Prof. Radhakamal Mukerjee (Publishers : Longmans, Green & Co., Ltd.).

"**Rajadharma**"—by K. V. Rangaswami Aiyangar (Publishers : The Adyar Library).

"**The Principles of Philosophy**"—by H. M. Bhattacharyya (Publishers : Calcutta University Press).

"**Social Ecology**"—by Prof. Radhakamal Mukerjee (Publishers : Longmans, Green & Co., Ltd.)

"**Bankers' Advances Against Goods**"—by D. S. Sastri (Publishers : Thacker & Co., Ltd., Bombay).

"**Our Economic Problems**"—by J. D. Unwin (Publishers : George Allen and Unwin, Ltd., London).

"**The Mind of Mahatma Gandhi**"—by R. K. Prabhu and U. R. Rao, with a Foreword by Sir S. Radhakrishnan (Publishers : Oxford University Press).

"**Economic Planning in India**"—by R. V. Rao (Publishers : Kitabghar, Rajkot).

"**French Foreign Policy**"—by Prof. Thompson (Oxford Pamphlets on World Affairs).

"**Siam**"—by Sir Josiah Crosby (Oxford Pamphlets on World Affairs).

Ourselves

CALCUTTA UNIVERSITY LIBRARY

The following is a list of important recent additions to the University Library collections :—

General Works

"A History of the Public Library Movement in Great Britain and Ireland" by John Minto (London, Allen and Unwin, 1932).

Philosophy

"America's Progressive Philosophy" by W. H. Sheldon (New Haven, Yale University Press, 1942).

"Al-Baru'l hadi ashar, a treatise on the principles of Shiite Theology" by Hasan B. Yusuf B.'ali Ibn'ul-mu-tahhar al-hilli. Translated from the Arabic by W. M. Miller. London Royal Asiatic Society Publications).

Social Sciences, History, etc.

"Social Ecology" by Prof. Radhakamal Mukherjee (Calcutta Longmans).

"The Economic History of India—1600-1800" by Radhakamal Mukherjee. (Calcutta, Longmans).

"War and Diplomacy in the Japanese Empire" by Tatsuji Takevchi (London, Allen and Unwin).

"The Administration of the Sultanate of Delhi" by Prof. I. H. Qureshi (Lahore, Sh. Muhammad Ashraf, 1942).

Literature

"Modern Hindi Literature—A Critical Analysis" by Indranath Madan (Lahore, Minerva Book Shop, 1939).

"Milestones in Gujarati Literature" by K. M. Jhaveri.

Geography, Travels, Biography

"Humayun Badshah" (2 Vols), by S. K. Banerji—with an Introduction by the late Sir Denison Ross (London, O. U. P.).

"A View of the English Interests in India ; and an Account of the Military Operations in the Southern parts of the Peninsula during the Campaigns of 1782, 1783 and 1784" by William Fullerton of Fullarton (first published in 1787, London).

Bengali Literature

"Sri Krishna Vijay of Maladhar Basu" Edited by Rai Bahadur Khagendranath Mitra (Calcutta University Press, 1944).

"Vaidesiki" by Prof. Suniti kumar Chatterji.

"Varater Nabajanma" by Sri Aurobindo.

"Bankim Chandra O Mussalman Samaj" by Rezaul Karim.

"Biographies of Harinath Majumdar, Trailokyonath Mukhopadhyay, Rangalal Bandyopadhyay, Jogendrachandra Basu, Akshaychandra Sarkar, Rajendralal Mitra, Nabinchandra Sen, Ishanchandra Bandyopadhyay, } By Brojendranath Banerjee (Bangiya Sahitya Parishad Publications)

Obituary

LATE DR. H. K. SEN

In our last issue we announced the sad and untimely death of Dr. H. K. Sen, Director of Industries, Bihar and sometime Ghose Professor of Applied Chemistry, University of Calcutta.

Dr. Sen had a brilliant and varied academic career. He had worked as a Research Assistant under Acharya Sir P. C. Ray and had imbibed from him his love of hard work and intellectual discipline. In 1913 he went to England for further study and worked in the Laboratory of the late Prof. Jocelyn Thorpe in the Imperial College of Science, London. In 1915 he obtained the D.Sc. Degree of the University of London. In 1920 he joined the University of Calcutta as the First Ghose Professor of Applied Chemistry. For 16 years he served in this capacity and built up the reputation of his Department. He was an enthusiastic Professor and organiser. In fact, he was one of those scientists and pioneers who have made the University College of Science what it is today—the centre of useful research.

Twice as Ghose Travelling Fellow he visited Europe and worked in the laboratories of Germany —in 1922 and again in 1930. He was elected President of the Chemistry Section of the Indian Science Congress in 1927 and of the Indian Chemical Society for the term 1940-41. He was a Foundation Fellow of the National Institute of Science of India. He was also the Chairman of Fuel Research Committee (1943) and of the Heavy Chemical Industries Committee in 1944.

From 1936-44, he was Director of the Lac Research Institute at Namkum, near Ranchi. There he undertook vigorously many new and original lines of research—especially in Plastics.

In 1944 he went to Patna as Director of Industries, Bihar. A man of indefatigable energy, his heavy duties laid a heavy strain on his health but nobody could imagine that the end was so near.

Dr. Sen was a man of great simplicity, and a charming conversationalist; a man full of geniality and *bonhomie*. It was a pleasure to listen to him and to be in his company; his kindliness and hospitality would long be remembered by his many friends and anecdotes from his well-stored mind, enlivened by flashes of puckish humour, would be sadly missed.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Notification No. T. 709

B.A. Examination, 1947.

ENGLISH

In modification of this Office Notification No. T. 697, dated the 18th December, 1944, it is hereby notified that 'Shakespeare—Macbeth,' has been prescribed in place of 'Shakespeare—Antony and Cleopatra,' in English for the B.A. Examination of 1947.

Senate House,
The 30th May, 1945

J. CHAKRAVORTI,
Registrar.

B. E. Examination

The undermentioned candidate having qualified in both the Sections of the Examination is now declared to have passed the B.E. Examination (Civil Engineering Branch, Old Regulations), held in August, 1943 :—

Non-Collegiate Student, Bengal Engineering College, Sibpur—Surath Singh

Senate House,
The 6th June, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

5—1544P—VII

Diploma in Obstetrics and Gynaecology

It is hereby notified for general information that the insertion of the following new Chapter, *viz.*, Chapter XLIX-B, relating to the Diploma in Obstetrics and Gynaecology, after Chapter XLIX-A of the Calcutta University Regulations, Edition of 1945, has been sanctioned by Government :—

Chapter XLIX-B

1. An examination for a Diploma in Obstetrics and Gynaecology shall be held in Calcutta twice annually at such time as the Syndicate shall determine, the approximate date to be notified in the Calendar.

2. Any Bachelor of Medicine or Licentiate in Medicine and Surgery may be admitted to this examination on production of certificates of having, subsequent to passing the M.B. or L.M.S. Examination (or an examination equivalent thereby) of a University in British India,

(*a*) served as a House Surgeon for at least six months in an Obstetric and Gynaecological Hospital or the Obstetric and Gynaecological Departments of a General Hospital recognised for this purpose and subsequent to this,

(*b*) attended for a period of one year in a recognised institution a course of 40 lectures and 40 demonstrations in the following subjects :—

Practice of Midwifery
Practice of Gynaecology
Anatomy of Female Pelvis
Elementary Embryology
Pathology of Female Organs
Ante-Natal Pathology,

(*c*) and personally performed during this period not less than six obstetrical operations and conducted at least ten labour cases under the supervision of the medical staff of the recognised institution.

In case the requirement laid down in Section 2(*a*) is not fulfilled, the candidate will have to attend lectures and demonstrations in a recognised institution for an additional period of six months in the subjects enumerated under Section 2(*b*).

3. Each candidate for admission to the examination shall send in his application to the Registrar with a certificate in the form prescribed and a fee of Rs. 100 at least one month before the date fixed for the examination.

4. A candidate who fails to pass or present himself for the examination shall not be entitled to claim a refund of the fee. A candidate may be admitted to one or more subsequent examinations on payment of the prescribed fee on each occasion.

5. Every candidate shall be examined in the following subjects :—

(1) Obstetrics ... ... One Paper
(2) Gynaecology and Diseases of a newborn child ... ... One Paper

A Clinical and Oral examination in Obstetrics and Gynaecology shall be held.

The examination is specially intended to test the student's knowledge of the practical side of Obstetrics and Gynaecology.

Senate House,
The 23rd June, 1945.

J. CHAKRAVORTI,
Registrar.

MATRICULATION EXAMINATION, 1946 & 1947

CLASSICAL LANGUAGE

LATIN

In modification of the previous notifications on the subject, the following courses of studies have been prescribed in Latin for the Matriculation Examination in 1946 and 1947 :—

For the Examination of 1946 :

(*i*) Caesar — De Bello Gallico, Book IV.
(*ii*) Virgil — Aeneid, Book VI (Verses 1-547)

For the Examination of 1947 :

(*i*) Caesar — De Bello Gallico, Book V.
(*ii*) Virgil — Aeneid, Book VI (Verses 1-547).

Senate House,
The 14th June, 1945.

J. CHAKRAVORTI,
Registrar.

INTERMEDIATE EXAMINATIONS, 1947

ENGLISH

(*a*) Intermediate Poetical Selections (latest edition, published by the Calcutta University) Pieces to be read—

(1) Shakespeare. The Merchant of Venice, Act IV, Sc. 1
(2) Milton. On his Blindness; L'Allegro; Il Penseroso
(3) Wordsworth. Yarrow Visited; Yarrow Unvisited
(4) Coleridge. The Rime of the Ancient Mariner
(5) Byron. The Ocean
(6) Shelley. To Night
(7) John Keats. Ode to Autumn
(8) Tennyson. Morte D'Arthur; Sir Galahad
(9) R. Browning. The Patriot
(10) R. Bridges. London Snow
(11) R. Kipling. Cities and Thrones and Powers
(12) W. de la Mare. All that's Past
(13) R. Brooke. These Hearts were woven of human joys and cares
(14) Owen. Anthem for Doomed Youth

(*b*) Intermediate Prose Selections (latest edition, published by the Calcutta University). Pieces to be read—

(1) J. H. Newman. The Northmen
(2) Sir James Jeans. The Dying Sun
(3) D. H. Lawrence. The Rocking Horse Winner
(4) W. M. Thackeray. George III
(5) Virginia Woolf. Dorothy Wordsworth

(*c*) Intermediate Bible Selections (latest edition, published by the Calcutta University). Pieces to be read—

Genesis—The Story of Cain and Abel
Exodus Mount Sinai and the Ten Commandments
Judges—The Story of Gideon
The First Book of Samuel—The whole
The Book of Daniel—Belshazzar's Feast
The Gospel according to St. Mathew—
(*a*) The Visit of the Wise Men from the East
(*b*) The Massacre of the Innocents
(*c*) John the Baptist and the Baptism of Jesus
(*d*) The Temptation of Jesus
(*e*) The Sermon on the Mount
(*f*) The Feast at Levi's House
(*g*) The Parable of the Sower
(*h*) A Group of Parables

VERNACULARS

BENGALI

Intermediate Bengali Selections (latest edition, published by the Calcutta University). Pieces to be read—

Prose

Akshaykumar Datta ...	... Mitrata
Bankimchandra Chattopadhyay	... (*a*) Biral, (*b*) Bahubol O Bakyabal
Rajkrishna Mukhopadhyay	... Sabhyata
Kaliprasanna Ghosh ...	... Asru
Girishchandra Ghosh ...	... Vivekananda
Rameschandra Datta ...	... Haldighater Juddha
Bipinchandra Pal ...	... Bangadarsan O Bankimchandra
Rabindranath Tagore ...	... (*a*) Sahityer Samagri, (*b*) Maryada
Akshaykumar Maitreya...	... Sekaler Sukh-Duhkha
Swami Vivekananda ...	... Swadesh Mantra
Asutosh Mukhopadhyay...	... Jatiya Sahityer Unnati
Ramendrasundar Trivedi	... Mahakabya
Balendranath Tagore ...	... Subha Utsab
Arabinda Ghosh ...	... Kshamar Adarsa
Saratchandra Chattopadhyay	... Andharer Rup
Khagendranath Mitra ...	... Acharyya Ramendrasundar
Muhammad Barkatullah...	... Kabi Hafez

Poetry

Bidyapati ...	... Atma Samarpan
Kasiram Das ...	... Samudramanthane Sib

Madhusudan Datta	...	(*a*) Bangabhasha, (*b*) Niladhwajer Prati Jana
Biharilal Chakrabarti	...	Himalay
Hemchandra Bandyopadhyay	...	Satisunya Kailas
Girishchandra Ghosh	...	Juraite Chai
Nabinchandra Sen	...	Naridharma
Rabindranath Tagore	...	(*a*) Bhasha O Chanda; (*b*) Sadhana; (*c*) Sankha
Akshaykumar Baral	...	Manab Bandana
Dwijendralal Roy	...	Mebar Patan
Rajanikanta Sen	...	Setha ami ki gahiba gan
Chittaranjan Das	...	Sagar Sangit
Jatindramohan Bagchi		Sabarir Pratiksha
Satyendranath Datta	...	Sindhu Tandab
Nazrul Islam	...	Daridrya
Humayun Kabir	...	Janma

HINDI

Intermediate Hindi Selections (latest edition, published by the Calcutta University) The whole book.

SECOND LANGUAGES

SANSKRIT

Intermediate Sanskrit Selections (latest edition, published by the Calcutta University). Pieces to be read—

(1) Sibicharitam
(2) Bavana-Bibhisana Sambadah
(3) Niyateh Prabhutwan
(4) Kavya Purusbotpattih
(5) Rajabahanacharitam
(6) Kadambaribilap
(7) Damayantikatha

PALI

Intermediate Pali Selections (latest edition, published by the Calcutta University). Pieces to be read—

Prose

From Devata Ayacana to Dedication of Jetavana and the following pieces :—Buddha and Bahiya. Schism at Kosambi. Buddha on the Welfare of the Vajjis. Nibbana. Jaccandhanam Hatthidassanam. Importance of Silo. Notion of Puggala.

Poetry

Padhana Sutta. Dhaniya Sutta. Gathas of Talaputa and Punnika. Dutiya Dhammasangiti. Despatch of Missionaries.

Intermediate Pali Selections (latest edition, published by the Calcutta University). Pieces to be read :—

Prose

The first seventeen pieces from Devate Ayacana to Dedication to Jetavana.

Poetry

Rejoicings at Siddhattha's Birth.
Dhariya Sutia.
Downfall of the Brahmins.
Gathas of Silave and Mahapajapati Gotami.

BENGALI

Rabindranath Tagore. Sankalan—Pieces to be read :—Sikshar Milan; Purba O Paschim; Sarat; Banshi; Sandya O Prabhat.

Bankimchandra Chatterjee. Kamala Kanter Daptar—Pieces to be read :—Basanter Kokil; Phuler Bibaha; Biral; Dhenki.

Michael Madhusudan Datta. Chaturdaspadi Kabitabali—Pieces to be read :—Kasiram Das Kirttibas, Kalidas, Jasher Mandir, Sripanchami, Pran, Aswin Mas, Karun Ras, Bir Ras, Roudra Ras, Iswarchandra Vidyasagar, Valmiki, Mitrakshar.

Biharilal Chakrabarti. Kavya Sangraha (published by the Calcutta Unive[rsity]) Pieces to be read—

(*a*) Saradamangal, Canto II; (*b*) Sadher Asan, Canto I.

Mohitlal Majumdar, Kavya Manjusa—Pieces to be read :—Syamsundar, Siber Dakshalaya Yatra, Matri-Mangal, Bankim-Biday, Prarthana (Rabindranath Tagore), Chashar Ghare, Charbak O Munjubhasha, Siulir Biye, Bangla Ma.

Senate House,
The 19th June, 1945.

J. CHAKRAVORTI,
Registrar.

B.A. EXAMINATION, 1947

ENGLISH

(Pass and Honours Course)

(*a*) A Book of Essays (latest edition, published by the Calcutta University)
Pieces to be read :—

(1)	Hazlitt.	My First Acquaintance with Poets
(2)	Asquith.	Biography
(3)	Lowes.	The Noblest Monument of English Prose
(4)	Virginia Woolf.	How It Strikes a Contemporary
(5)	Huxley	Wordsworth in Tropics

(*b*) Young, C. B. (Selected and Edited by). Great English Poems. Poems to be read :—
From Milton to Browning, with the exception of Dryden and Pope.

(*c*) Pater, Walter. Appreciations—The whole book with the exception of (*i*) La Morte and (*ii*) Postscript.

ALTERNATIVE PAPER IN ENGLISH

English Essays (ed. Cuthbert Robb). The whole book.

VERNACULARS

BENGALI

Jatiya Sahitya—Sir Asutosh Mukhopadhyay
Pieces to be read :—
(*a*) Mahakabi Michael Madhusudan Dutta
(*b*) Banga Sahityer Bhabisyat

Samalochana Sangraha (latest edition, published by the Calcutta University)
Pieces to be read :—
(*a*) Bankimchandra Chattopadhyay—Dinabandhu Mitra
(*b*) Akshaychandra Sarkar—Jaydeb
(*c*) Rabindranath Tagore—Sahitya Samalochana
(*d*) Jitendralal Basu—Adhunik Banga Sahitye 'Ma'
(*e*) Purnachandra Basu—Ramprasad

Chitra—Rabindranath Tagore
Pieces to be read :—
(*a*) Chitra; (*b*) Antarjami; (*c*) Sadhana; (*d*) 1400 Sal.

ASSAMESE

Prose

J. Dowerah. Kathakavita. Pieces to be read :—
Ejoneeburee; Mogoneear; Epakigolap; Chehoki Mancoah; Etitipoehi Charai; Shapon; Prakriti; Pralay; Satru aru Mitra; Simaie Diahee Dhara; Ketoki

Poetry

Jogeswar Sarma—Satapatra. Pieces to be read :—

Laksminath Bezborua.	Malatee
Chandrakumar Agarwalla.	Prakritee
Ambikagiri Raichaudhury.	Tandra Bhanga
Laksminath Pukan.	Brahmaputrar Prati
Parbati Prosad Barua.	Sonar Harina
Dimbeswar Neogi.	Abodha
Raghunath Chaudhury.	Dahikatara
Jamuneswari Khataniar.	Bidai
Durgeswar Sarma.	Kibejen nai nai
Ratneswar Mahanta.	Shasan
Mofizuddin Ahmed.	Din Kana
Hiteswar Barborua.	
Surjyakumar Bhuyan.	Sristee Patanee
Lakhmidhar Sarma.	Maran Deota

Nilmani Phukan—Jyoti Kana. Pieces to be read :—
Dhrubatara; Akas; Diganta; Nijam; Sagor; Khud; Sandhya; Tustee; Tyag; Ekagrata; Bhrantee; Pachoa; Bijnayan.

SECOND LANGUAGES

SANSKRIT

(Honours Course)

Vedic Selections (latest edition, published by the Calcutta University)
Hymns to be read :—

(1)	Hymn. No. 1.	Agni (I. 1)
(2)	,, 3.	Surya (I. 115)
(3)	,, 5.	Indra (II. 12)
(4)	,, 6.	Mitra and Varuna (V. 62)
(5)	,, 7.	Pusan (VI. 54)

(6) Hymn. No. 8. Yama (X. 14)
(7) ,, 9. Aksa (X. 34)
(8) ,, 10. Hiranyagarbha (X. 121)
(9) ,, 11. Devisukta (X. 125)

Satapatha Brahmana
Manu—Matsya Katha
Isa—Upanisad (Verses 1-10)
Svetasvatara (Chapter III.)

PALI

(Pass Course)

Prose

B.A. Pali Selections (latest edition, published by the Calcutta University)
Pieces to be read :—
Majjhima Nikaya : Dhammacetiya Sutta, Bhaddekaratta Sutta
Aggi Vacchagotta Sutta
Milindapanha : Pages 37-72.
Atthakatha : Marriage of Visakha, Porana Vajjidhamma,
Quarrel between Ajatasattu and the Vajjis.

Poetry

Dhammapada : The following vaggas :—
Yamake, Appamade, Citta, Puppha, Sahasse, Jara, Atta, Magga, Danda, Naga, Brahmans.
(The Appamada and Sahassa Vaggas are to be read along with the Apamada-Vaga and Sahasa-Vaga of the Prakrit Dhammapada, published by the Calcutta University).
Samyutta Nikaya : The following pieces :—
Kutika, Jata, Acchara, Kavi, Sisupacela, Vajira, Vangise.

PALI

(Honours Course)

B.A. Honours Pali Selections (published by the Calcutta University). Pieces to be read :—

Prose

Digha Nikaya : Last Journey of Buddha, Problem of Future Existence, Kutadanta Sutta.
Vibhauge : Paccayakara Vibhanga.
Vinaya Callayagga: Pancasati Vinaya-Sangiti.
Samantapasadika : Legend of Asoka, Nos. 2, 4, 5 and 6.

Poetry

Thera-Theri-Gatha : The Psalms of Talaputa and Isidasi.
Suttamipata : Brahmana-dhammika Sutta and Parayanavagga (Vetthugatha).
Saundarananda Kavya : Nanda Parivrajanan.
Chronicles : Acariyavadan.

BENGALI

(Pass Course)

Sakta Padabali (compiled by Ray, Amarendranath). Portions to be read :—Agamani and Vijaya only.

Sonar Tari, by Tagore, Rabindranath. Pieces to be read :—Sonar Tari : Hing Ting Chhat; Paraspathar; Vaisnab Kabita; Dui Pukhi; Gan Bhanga; Samudrer Prati; Visva-nritya; Nayabad; Bandhan; Mukti.

Mahabharati, by Bagchi, Jatindramohan : Pieces to be read :—(*a*) Karna; (*b*) Duryodhan; (*c*) Mahananda Math; (*d*) Bhakta Bhola.

Jijnasa, by Trivedi, Ramendrasundar : Pieces to be read :—(*a*) Sukh na Dukhha; (*b*) Satya; (*c*) Ke Bara; (*d*) Saundaryya Tattva.

Senate House,
The 25th June, 1945.

J. CHAKRAVORTI,
Registrar.

DIPLOMA COURSE IN LIBRARIANSHIP*

Term

The term begins in July and extends over one academic year. The date of the beginning of the term is notified in the papers.

Course of Studies

(1) Classification—Theoretical and Practical.
(2) Cataloguing—Theoretical and Practical.

* Full particulars may be obtained from the University Librarian, Asutosh Building, Calcutta University.

(3) Library Organisation and Administration.
(4) Bibliography and Book Selection.
(5) Reference Work.
(6) General Knowledge.
(7) Languages.

The course is intended to be intensely practical in character. Besides attending practical classes in classification and cataloguing students will be required to work in the various sections of the library for about two months.

Admission

Admission to the course will be open to graduates only. Not more than 15 students will be admitted to the course every year. Applications for admission to the course should ordinarily reach the University in the prescribed form by the 7th June.

Selected candidates will be duly informed and they should immediately get themselves formally admitted by paying necessary fees in the University Cash Office.

Fees

The fees are Rs. 100 payable in four instalments.

Examination

An examination will be held at the end of the term (the date being fixed by the Syndicate).

The Examination fees are Rs. 40.

Regulations (including Syllabus)

1. An examination for a Diploma in Librarianship shall be held annually in Calcutta and in such other places as shall from time to time be appointed by the Syndicate, the dates to be duly notified.

2. Any candidate may be admitted to the examination provided that after taking a Degree in this University he has prosecuted for not less than one academic year a regular course of study in the subjects offered by him in the Librarianship Training class organised and conducted by the University.

3. No candidate shall be admitted to the examination unless he has attended not less than 75 per cent of the Lectures and Practical Classes provided and has produced the prescribed certificate.

4. Every candidate for admission to the examination shall send his application to the Registrar, with a certificate in the form prescribed by the Syndicate with a fee of Rs. 40 not less than two months before the date fixed for the commencement of the examination.

5. A candidate who fails to pass or appear at the examination immediately following the completion of his term shall not be entitled to claim a refund of the fee, but such a candidate may be admitted to one or more subsequent examinations on payment of the prescribed fee on each occasion on his prosecuting a fresh course of study as required under Section 2 above during the year immediately preceding the examination at which he presents himself.

6. The examination shall be written and practical and in accordance with the prescribed syllabus. The Paper-setters and Examiners shall be appointed by the Syndicate on the recommendation of a Committee to be annually constituted by the Syndicate. The Syndicate shall also appoint an Examination Board to consider the results and report the same to the Syndicate for confirmation.

7. Every candidate shall be examined in the following subjects and marks shall be distributed as given below :—

		Marks
(1) Classification ...	Two papers (Theoretical one paper ... and Practical one paper)...	75 75
(2) Cataloguing ...	Two papers Do. Do.	...75+75
(3) Library Organisation and Administration.	One paper	... 100
(4) Bibliography and Book Selection.	One paper	... 100
(5) Reference Work ...	One paper	... 100
(6) General Knowledge	One paper	... 100
(7) Languages ...	One paper	... 100
		800

Any two of the following languages, other than the candidates' mother-tongue, are to be offered. Not more than one language is to be selected from one group :—

GROUP A

(*a*) French; (*b*) German.

GROUP B

(*a*) Bengali; (*b*) Hindi; (*c*) Urdu; (*d*) Assamese.

GROUP C

(*a*) Sanskrit; (*b*) Arabic; (*c*) Persian; (*d*) Latin; (*e*) Greek.

The Syndicate shall have power to modify or to add to this list.

Each paper shall be of three hours and shall carry 100 marks.

8. In order to pass, a candidate must obtain 40 per cent of the marks in each paper and 50 per cent of the aggregate. If he passes, and obtains 70 per cent of the aggregate, he shall be declared to have passed with Distinction.

9. As soon as possible after the examination the Syndicate shall publish a list of successful candidates. The names of those who have passed with Distinction will be arranged in order of merit. The names of other successful candidates will be published in alphabetical order.

10. The limits of the different subjects shall be as indicated below. Books shall be prescribed from time to time by the Syndicate :—

CLASSIFICATION

PAPER I

Library Classification : Theoretical

Nature and purpose of classification. Theory and general rules of classification. History and comparative study of the principal schemes of library classification. Critical study of different classification schemes.

PAPER II

Library Classification : Practical

Practical course in classification schemes.

CATALOGUING

PAPER I

Library Cataloguing : Theoretical

Object and purpose of cataloguing. History of library cataloguing, various forms and kinds of catalogues and their purpose. Comparative study of cataloguing codes, particularly the Anglo-American Code. Special problems of cataloguing in Indian libraries. Special cataloguing : maps, plans, prints, etc. Methods of displaying catalogues.

PAPER II

Library Cataloguing : Practical

Practical course in library cataloguing in accordance with the Anglo-American cataloguing Code with special reference to Indian problems.

LIBRARY ORGANISATION AND ADMINISTRATION

Library organisation. Modern idea of the library. Library legislation. Library planning, library furniture. Special libraries. History of library movement in different countries with special reference to India.

Library staff, ordering, accessioning and preparing books for the shelves. Library records. Method of work for different sections and departments. Library finances and statistics. Library committee. Annual report. Library extension work. Preservation of books, records and other library materials. Stack room and shelving methods. Stock-taking. Charging system and lending methods.

BIBLIOGRAPHY AND BOOK SELECTION

Essentials of good book production. Collation and description of books. Material of bibliographies. Compilation of bibliographies. Historical bibliography : History of printing; paper and book-binding; book illustration; history of authorship; publishing and book-selling. Different kinds of bibliography; preparation of copy for the press; style of printing and proof reading.

Principles of book selection. Aids and guides to selection. Method of selection. Book selection committee—its formation and function.

REFERENCE WORK

Different types of reference works. Essential equipment of a reference library. Reference library method and routine.

GENERAL KNOWLEDGE

Such general knowledge as enables one to handle books in the library on various subjects, the subjects to be prescribed from time to time by the Syndicate on the recommendation of the Librarianship Training Committee.

LANGUAGES

Such working knowledge of the languages as enables one to follow intelligently the contents and the title pages of books and periodicals.

CALCUTTA UNIVERSITY CENTRAL LIBRARY

CONVOCATION ADDRESS

DELIVERED BY
RADHABINOD PAL, M.A., D.L.
Vice-Chancellor, Calcutta University

YOUR EXCELLENCY, MEMBERS OF THE SENATE, GRADUATES OF THE UNIVERSITY, LADIES AND GENTLEMEN,

On this happy occasion it is my proud privilege to extend to you all a most hearty welcome. It falls on me on this occasion to review the activities of this University during the last year and also to voice its hopes and aspirations for the future. You all know we are passing through an age of transition and the events are moving so fast that adjustment has become the greatest of all problems. The present and the future confront us with baffling challenges. Our very existence in the future world will depend upon what response comes from us in this respect.

The last year was indeed a year of deep sorrow and gloom to us. The University has become distinctly the poorer by the death of Acharya Sir Praphullachandra Ray, which melancholy event took place on the 16th June, 1944. Of his great scholarship and greater humanity, a few lines can hardly be an adequate account, nor do I think I need attempt this impossible task since the life of this saintly exponent of the ideal of plain living and high thinking is now national history. His active association with this University extended over close upon four decades and the manifold capacities and ways in which he rendered services to it made him truly one of the stoutest pillars of this great educational institution. At a special meeting of the Senate presided over by His Excellency the Chancellor, feeling tributes were paid to the memory of

Acharya Praphullachandra and a resolution was passed in the following terms :—

"That in order to perpetuate the memory of the late Sir Praphullachandra Ray, and to commemorate his connection with the study of Chemistry in this University, steps be taken to raise a sum of about Rs. 5,00,000 for the establishment of a chair in the University on some applied branch of Chemistry, to be called the Sir P. C. Ray Professorship in Chemistry."

To implement that resolution an appeal for funds was issued by His Excellency and myself, and I would like to take this opportunity to invoke adequate response to our appeal from all quarters, particularly the business magnates of this country, who owe not a little to the inspiring example of Acharya Praphullachandra in venturing upon the field of trade and industry and compelling the recognition due to noble purpose honestly executed.

It gives me the greatest pleasure to refer at this stage to the magnificent lead that has come forth from one of the best and most beloved pupils of Sir Praphullachandra—I mean, Dr. Nilratan Dhar, D.Sc., who was lately Deputy Director of Public Instruction of the United Provinces and is now the Guruprasad Singh Professor of Agriculture of this University. Dr. Dhar has offered to place immediately at the disposal of the University approximately one lakh of rupees for perpetuating the memory of Sir Praphullachandra and for the furtherance of the establishment of a University College of Agriculture. He proposes to donate a further sum of one lakh in the near future. The University is trying its best to give effect to the wish of Dr. Dhar and it is hoped that out of the funds offered by him a Professorship in Agricultural Chemistry will be founded at an early date. I am sure the noble example of Dr. Dhar will be emulated by other distinguished students of Sir Praphullachandra, of whom there is quite a galaxy all over the country.

It is my melancholy duty to mourn some more losses. In Mr. S. N. Banerjee, Barrister-at-Law, who was a Fellow of this University for nearly four years,

Bengal lost not only one of her most brilliant lawyers but also a sincere, powerful and broad-minded social worker and the cause of education lost a strong and beneficent influence. In the Right Hon'ble Sir Lancelot Sanderson we lost one who had served this Province as one of her most eminent Chief Justices and as the Vice-Chancellor of this University for the year 1918-19. In Professor Bidhubhushan Ray, Guruprasad Singh Professor of Physics, the University lost one of its distinguished and veteran teachers. In Rai Sahib Panchanan Ganguli the Faculty of Engineering lost an important member. Sir A. Fazlur Rahman was a profound scholar and a deep thinker, who had given of his best to the University of Dacca in different capacities including that of Vice-Chancellor. He was associated with this University as a Fellow for nearly ten years. His untimely death not only caused an irreparable loss to the cause of education but also removed a wholesome influence from the political field of this Province which he had lately entered.

During the year under review the University lived its routine life comparatively unhampered by the worrying uncertainties incidental to the doubtful course of the war that were experienced by it during the regime of my distinguished predecessor Dr. Bidhanchandra Roy. It was only because the University had at its helm a man of Dr. Roy's rich intellect and abundant humanity that it could successfully tide over the legion of difficulties that it had had to face during the period. Dr. Roy left his office on the 13th March last year, and a special Convocation was held, presided over by His Excellency the Chancellor, for conferring upon him the Degree of Doctor of Science, *honoris causa*, as a fitting recognition and appreciation of the eminent services rendered by him to the University.

Of academic progress the University maintained the same high standard as was witnessed in the past. Thirteen students were admitted to the different Doctorates. The Post-Graduate Department in Arts, in all its branches, carried on important researches in a wide

variety of subjects and published more than 135 papers during the year.

The University College of Science gave ample proof of its useful existence by providing facilities to scientific workers for conducting researches in different branches of science, all calculated to yield momentous results for the scientific and industrial world. That is not to say that the College has done all that it would like to do. The two greatest handicaps that stand in the way of its developing itself to the fullest extent are financial stringency and circumscription in space. Himself a student of science, to whom science has not ceased to be interesting in the midst of his multifarious public duties, His Excellency the Chancellor takes a keen interest in the affairs of the Science College. His Excellency was pleased to pay a visit of inspection to the College last year, when he evinced the most lively interest, born of knowledge and understanding, in the functioning and achievements of the different branches. It is more than certain that His Excellency left the College with a proper assessment in his mind of the supreme heights that the Science College is capable of attaining if unhampered by inadequacy of resources. It just stands to reason that the University eagerly looks forward to the removal of the handicaps it suffers from during the regime of its present Chancellor.

The University College of Science has legitimate cause to feel proud of the fact that during the year under review three of its distinguished Professors—Dr. Meghnad Saha, Dr. S. K. Mitra and Dr. J. N. Mukherjee—were invited by the Government of the United Kingdom to visit Great Britain as members of a scientific mission which included some other eminent scientists of India. These distinguished scientists also visited U.S.A. It is very much to be hoped that the experience they gathered abroad will yield rich fruit in their respective spheres.

It is worthy of note here that Professor P. C. Mahalanobis, a Fellow of the University, was made a Fellow of the Royal Society, during the year.

Of the activities of the University in other Depart-

ments, mention should be made of the introduction of a Diploma course in Domestic Science Training and the establishment of a College of Domestic Science by the University last year, where facilities are afforded for training in Domestic Science and Hygiene with a view to making girls fully equipped for enlightened domestic life and some measure of economic independence. The institution, which is being run with the income from the Viharilal Mitra Trust Fund, has met a widely felt social demand and we all should like to see that the girls of this Province and beyond will not fail to avail themselves of the unique opportunities offered by it. The University also framed regulations for the Teachers' Training Certificate Examination (Art Appreciation) and also Emergency Regulations regarding admission of candidates holding a Licentiate Certificate or Diploma in medicine and of medical officers of the Indian Army to the Final M.B. Examination of this University.

At the request of the Government of India arrangements were made last year by the University for providing educational facilities for the personnel of the U. S. Army now stationed in India, Burma and China, whose studies have been interrupted by the war. A new Department was brought into existence in June, 1944, for this purpose, which is not only helping the personnel of the U. S. Army to continue their studies, which had suffered a break, but is also trying to foster Indo-American cultural relations by putting U. S. Army officers in touch with scientific, educational and cultural institutions.

The University's contact with the business houses with a view to securing proper facilities for the training of its students in trade and industry and their introduction to the commercial world has been steadily maintained through its Appointments and Information Board, which is gradually expanding its activities in many directions other than the one it was primarily intended for. It is now running a Social Work course, the popularity of which is daily growing. It is mainly responsible for organizing the Indian Air

Training Corps of the University. The Corps affords unique facilities for the training of pilots in India, and I hope our young men will avail themselves fully of this opportunity, having regard not only to the war-time importance of India's Air Force but also to its great potentialities in the days of peace to come. The University has already drawn the attention of the Government of India to the inadequacy of its resources which is preventing the full development of this Corps and standing in the way of its giving a better account of itself, and I take this opportunity to reiterate the urgency of the matter.

Fortunately the University still continues to attract the flow of private munificence and public generosity, to which more than to anything else the University owes its present position. Of Dr. Dhar's princely offer I have already said; of the other private donors or public benefactors mention should be made of Khan Sahib Abdul Halim (Rs. 15,000), Dr. Ishaque, a lecturer of this University, (a collection of books in Arabic and Persian numbering about 2,000 and worth about Rs. 20,000), a former professor of this University, who prefers to remain incognito for the present (Rs. 25,000), Dr. B. C. Law (Rs. 7,000), Messrs. Abdul Rouff Sircar and Abdul Wadud Sircar (Rs. 5,000), Mrs. Hemaprava Ray (Rs. 5,000), Sm. Ashalata Devi, widow of the late Mr. Prakash Chandra Mukherjee, (a house), Mr. Madan Mohan Chatterjee (Rs. 2,500), Sir U. N. Brahmachari (Rs. 2,000 by way of supplementing the Lady Brahmachari Readership Fund of Rs. 20,000 which he contributed in 1941, and another sum of Rs. 1,200 for a different purpose), Mr. Dwipendra Nath Mallick (Rs. 2,000), Messrs. P. D. Himatsinghka & Co., Solicitors (Rs. 1,500), the Bengal Immunity Co. (Rs. 10,000), the Bengal Relief Committee (Rs. 10,000), Sir Dorabji Tata Trust (an annual grant of Rs. 6,000 for five years). The University has taken suitable steps in each case for fulfilling the object of the donation or grant.

Besides, this University happened to be one of those Universities in India in which scholarships were

founded by the Ministry of Education of the National Government of China in order to encourage the study by foreign nationals of Chinese language, literature, history and culture.

Try however I might, it is extremely difficult for me to strike the same eulogistic note over what has come to this University by way of financial assistance from the administrators of the Province. For one thing, the grant that the University receives from Government is inadequate to its growing needs, which is why the question of increasing the grant has become a hardy annual. But what makes the grant lose all its grace is the attempt now and then made to hedge it round with conditions which, to say the least, are subversive of educational interests and outrageous to the dignity of the premier University in India.

What a sad contrast does this picture present to that drawn by Sir Walter Moberly, Chairman of the Universities Grants Committee in Great Britain, of the system functioning in his country, when he along with Sir Cyril Norwood paid a visit to this University last February! That Committee, said Sir Walter, is a device for reconciling the provision for substantial aid from the State to the Universities with the preservation of the Universities' autonomy. The Committee is entirely independent of the Ministry of Education which has no control over the Universities. The Committee advises the Treasury and reports directly to it; and the Treasury is a ministry which has no illusion that it knows anything about educational questions. It regards the Committee as its educational adviser. The Committee consists almost exclusively of persons of academic distinction, who are thus known to share the sense of values of University teachers in general. It is but natural that in such a body the Universities should have full confidence. It is equally natural that when such a body makes a grant to a University, it does not attach any conditions thereto. There can be nothing more unthinkable than a halter being placed round the neck of educational institutions by those whose one passion is devotion to education.

We keenly look forward to the day when this atmosphere of financial freedom will reign over this University. I voice the confident hope of the University that the advent of that day will be accelerated, if it cannot actually dawn, during the time that Your Excellency continues to hold the reins of the administration of this Province.

I need not detain you longer with further details of our past activities and achievements. The present and the future demand more serious attention.

The war has come to a victorious end in Europe, and it will be borne in upon even a casual observer of the world's daily roll of events that there has been a definite turn in the tide of the war also in the East which will bring complete victory to the United Nations in the near future. The hope is now being regenerated in every heart that all that the average man holds so dear—security of acquisitions and security of possession—will again come into its own, and that the world will not have to submit, as was apprehended for a time not without reason, to a scheme of things whose fundamental basis is the total subordination of the individual to the power-puffed leader. The resurrection of hope has led everywhere to planning for the post-war world so that the home of the average citizen may be placed on a firm foundation never to be ravaged again by the folly of man. While voices of warning are not even now wanting which proclaim that the seeds of future war are being sown at the moment when a permanent basis is being sought for peace, the feeling is almost universal that with this war recourse to arms ought to end for ever since the futility of war as an instrument of national policy has never before been so nakedly exposed as by the war which is crushing life out of us now. Abandonment of war would involve an inevitable departure from the past standard of values which glorified bellicose activities and replacement thereof by a new standard which would inspire mankind preponderantly to peaceful thoughts and activities. It does not, however, seem that the world will soon come to this sane frame of mind. The signs are

not yet very hopeful. Irresponsible talks are darkening the prospects of permanent peace. It is very much to be hoped that there will no more be a repetition of a pattern of peace which, while curbing aggressors, will spread warfare underground by releasing forces and factors which may drive a nation or a group to love and follow aggressive tactics.

From what is already in the air, the federation of mankind based upon the external balance of national states seems to be the ideal at present set up for the future. The nations, however, seem hardly yet prepared to act up to this ideal. National selfishness, developed from the circumstances that have hitherto been thought to attend national self-preservation as well as the other nations' disposition to encroachment upon it, still persists. At the same time there is a clear pointer towards the possibility of the future realization of this ideal. Some vital interest constituting a common and universal tie is already being accorded a place above the interests of nationality. There is already presented in our days the interest of universal intercourse, trade and commerce which may render it possible not only for the luxurious wants of particular classes but also for every human need to be supplied fully, quietly, promptly and as easily as possible. But even here the national society would necessarily constitute a condition precedent to a society organised for such purposes; for it is the vocation of such a super-society to develop thoroughly every capability inherent in any people. Nationalism will thus still play a dominant role in the reconstructed world of tomorrow. The projected international organization is indeed based on the principle of the sovereign equality of national organizations. In this world organization the status of every nation will depend upon its exertions as a nation.

The future, in peace and in war, is only to the highly educated nations. So said the British Premier in March, 1943 and these are words the truth of which will hardly be challenged. The English people are already planning on that basis so that they may be

assured of a secure place in the post-war sun. Sir Richard Livingstone in 1943 spoke of the British as an 'uneducated nation' and asked how they could become an 'educated one'. No one would doubt that in comparison with our system the system of education prevailing in Great Britain was a splendid one. But even that system was considered to be such as left a vast gap in national education. The English nation has changed that system even at the cost of £80,000,000 a year so that it may make its products fit enough for the post-war world, in which "everybody will have to work hard, not only in industry but in guarding and extending their own political liberties," as was observed recently by Mr. Herbert Morrison, a Labour member of the British Cabinet. If this be the apprehension and the consequent preparation in England, which has a system of education far superior to ours, and where the Government spends Rs. 38 per head as against Annas 8 per head in India, one can very well imagine the urgency of the need for educational reconstruction in a country like ours unless she chooses to remain in the role of hewer of wood and drawer of water in the family of nations. Challenge has certainly come to the Indian system as well and our fate will greatly depend upon our capacity to find appropriate response. India, too, is planning for post-war education, and the recommendations of the Central Advisory Board of Education are now more or less common knowledge in educated circles.

In our planning we must take care to see that the potential powers and abilities of the nation get chances of being fully employed. Let us not forget that each life is potentially of equal value, that each man has hopes and aspirations, dreams and achievements, which for him are of the same significance as those of his fellows are for them. Each individual has the right to such conditions as will enable him to develop and use his potentialities for his own well-being and happiness and for the service of his community. A community, a social organization, a national organization, must be in a position to provide (1) a secure background

against which the individual can live his life, and (2) a field of adventure. It is the life of each individual that determines how far the educative process has been successful. Equality of human worth demands equality of educational opportunity to develop potentialities.

If there is to be any genuine equality of educational opportunity, the child must be assured of at least the following five aspects of security, *viz.* :—

(1) Security against economic pressure.
(2) Security against malnutrition.
(3) Security against ill-health.
(4) Security against emotional disturbance.
(5) Security against individual and mass aggression.

In all our future plannings we must try to see how best this equality of opportunity can be secured to the child. Unless and until we can provide for this, human assets will be wasted and frustration and friction will follow.

It is a commonplace that the basic values of a community determine its institutions and its cultural pattern and that the educational provision of a community is one of the institutions whereby that community seeks to sustain and perpetuate its values and princip'es. It is undeniable that a new spirit in education is necessary; education should not only be more extensive, it should at the same time be better adapted to the character of the present times. The world is passing through a period of revolution—a revolution not so much made by thinkers or brought about by any group of statesmen as issuing out of all the factors that conjointly have given its character to the present-day society. What Professor F. Clarke said of England in July, 1941, is true generally of every country involved in the war. These are his words: "It may be said that this country has had revolutions before. The answer to that is that the present one is wholly unprecedented in the rapidity of its movement, the depth from which it springs, the range of life that it affects, and the length to which it is likely to carry us. Surely it is a wholly inadequate response to such a vast up-

heaval to take up one's standpoint within the educational structure as it is now and to suggest merely some expansion here, some readjustment there, and a little reconditioning at some other points. Difficult and dizzying as the effort may be, we have to find some standpoint *outside* the educational system, and from that determine as best we may the direction that is being taken by a civilization now on the march as never before. Then we may frame some conception of what we really want and may hope to get in the matter of a re-ordered society. With some clear ideas about that we can then understand better not only the lines along which the educational system is to be 'reconstructed' but also—and this is much more important—the purposes and values by which it is to be reinspired." The British Government's White Paper on "Educational Reconstruction" promised to "secure for children a happier childhood and a better start in life.....ensure a further measure of education and opportunity for young people.....provide means for all of developing the various talents with which they are endowed and so enriching the inheritance of the country whose citizens they are."

Every educational system being a reflector of the society for which it is devised and the existence of differences between English society and Indian being an acknowledged fact, no educational system for India should be blindly imitative of what is deemed suitable for England. At the same time the worth of India's children to India is no less than that of the children of any other nation in the world to that nation. The aim of every educational system, in India no less than elsewhere, should be the goal which the British Government's White Paper held up for British children. It is not for me to suggest ways and means by which that consummation should be achieved since men far better equipped for the task than myself have set their hand to it. All I should like to say is that the gravity of the situation, the urgency of the problem with which the country is faced, requires not a mere superficial tinkering but a firm grappling, not a mere policy of

drift sufficient to yield the satisfaction of being able to 'muddle through' the situation somehow but a bold and broad-based planning designed to assure the future citizen of India of the fundamental rights of man, of the right to develop to the full the potentialities within himself by being provided with a secure background against which he will be able to live his life and an institutional setting offering equality of opportunity to everybody who strives to bring out the best that is in him.

It is a notorious fact that the educational system of to-day has everywhere worked as a most efficient safeguard of social stratification. The demand has, therefore, gone forth that steps should be taken to see that post-war education does not play this ugly role. This demand is of special value here in India and the rarest courage will be needed even to raise it. Its fulfilment will not be cheaply secured here and I would like to see that we do not fail in courage and persistence till we secure its fulfilment. Unfortunately the very first step of our attempt at reconstruction fails to indicate that we have perceived the real challenge. We begin with a wrestling for power, utterly forgetful of the lofty function of power, which is only the duty of securing the social welfare of the people.

Of supreme importance to this task of social readjustment is the realization of the social effects of science. Science, as Lord Balfour has said, is indeed the great instrument of social change, and its silent appropriation of this dominant function is the most vital of all the revolutions which has marked the development of modern civilization. The discoveries and inventions of scientists affect modern life and its social possibilities at every point. There is, indeed, an organic connection between science and social life; one is an intimate product of the other. There is hardly a section of human life to-day which is not touched by science in one respect or the other. Yet the most regrettable feature of the educational system working in this country at present is that the knowledge of this all-

embracing science and of this organic connection between science and social life is itself very imperfectly incorporated therein. Here lies one of the principal causes of the maladjustment between education and the needs of the world to which no intelligent observer can remain blind. It is only by the fullest and freest adaptation of ideas to new conditions that the necessary readjustment can be achieved. Intense mental effort and clear vision are needed for this.

This mental effort and vision seem already visible. The contents of books and of correspondence concerned with the shaping of the post-war world emphasize two points as of fundamental importance. One is the necessity for a fuller and wiser application of scientific knowledge and of the scientific attitude to social questions; the other is the need for a reorganisation and reorientation of education. As to the latter I have already pointed out the signs of the times. In order that the citizens of to-morrow can make themselves helpful to the fulfilment of the former, a reassessment of the place of science at all levels of education is essential. The educational system should be so readjusted as to place at the disposal of the future citizen sufficient factual knowledge to enable him to understand the forces which are forming his world and the potentialities for good and evil which science is opening up as well as to inculcate in him a respect for objective truth, a willingness to experiment wherever experiment is possible in the solution of a problem, clearness of reasoning, and a conscious effort to overcome prejudice and personal bias. We must send our pupils strong in the confidence that they can themselves do something to make the world a better place under conditions in which man has, for the first time in history, enough control of material things to bring the good life within the reach of all.

If there is any other thing whose effects on society and consequent importance as a factor in the training of the future citizen have been misunderstood, it is law. In the course of his address at the last Annual Convocation of Dacca University, His Excellency the Chancellor gave out the results of his examination of

the figures of the students who had passed through all the Universities in India over the last ten years or so and one interesting matter that he was pleased to point out was the small but steady decline in both the numbers and the percentage of students taking law that his statistical study brought out. Studied in its proper perspective, this decline should be considered an encouraging sign of the times. The system of legal education now in vogue in the Universities in this country is designed only to turn out legal practitioners. A decline in the number of students reading under that system would import that fewer young men are taking to law as a profession and it should, therefore, be reckoned as of happy augury. His Excellency will, however, pardon me if I call attention to another aspect of the matter. Political and legal sciences have an undeniable influence upon the destinies of nations. As Lord Justice Slesser of the Court of Appeal in England says, " the law is of the texture of our well-being." Yet the study of law from this point of view has hitherto received scant attention. One of the favourite themes of the late Lord Atkin was the desirability of teaching something of the elements of law to the boys in the upper forms of the English Public Schools. To that great English common lawyer and judge, who by the way was born and spent his early days at Brisbane, Australia, it had always seemed inexcusable that law had ceased to play the part in higher education that it did in the days of Fortescue, and that Locke and Blackstone desired for it in their time. " After all," said he, " law enters into nearly every relation of social and civic life from birth to death; its maintenance in a reasonable form adapted to present needs is essential to the State. It inculcates a sound morality: and a grasp of its main principles affords an incomparable intellectual training. One would have thought that some knowledge of elementary law is as essential to the training of the future citizen, as it is admitted is some knowledge of elementary science or of letters." He even went further and expressed the belief that even an elementary knowledge of what English law is would re-

move much of the distrust of law and law courts that to some extent impeded the free enforcement of civil rights. No doubt there are practical difficulties in the way of attempting to teach more than a mere smattering of law to school boys who already groan under the burden of inflated curricula. But one will hardly join issue with Lord Atkin on his main contention that no one can be regarded as properly equipped for the discharge of his duties as a citizen unless he has at least an outline knowledge of the structure and machinery of the legal system obtaining in the country.

India has no doubt had a scheme of post-war educational reconstruction prepared for her. It is, however, one thing to have a scheme prepared at great cost but quite another to have it implemented. A note of despair in such matters has become almost a part of our national character as a result of long experience. I know of no other country in the civilized world the misfortune of whose people it has been to see Commissions holding ponderous sessions and preparing attractive schemes only to be pigeonholed in the archives of the official record room or to be raked up therefrom for being given effect to at a time when the recommendations contained therein have lost their temporal significance owing to the wheels of time having moved fast in the mean time.

Dr. Sargent has complained of the attitude of defeatism on the part of many Indians in regard to the possibility of carrying out with reasonable speed or on a sufficiently large scale development about the need for which there is agreement in all quarters. He has hinted at certain reasons, of which one is the maladministration of education by many local bodies in India to-day. He asks us, however, to take heart from the example of the local authorities of England which a hundred years ago were admittedly full of abuses but over which now there has come a remarkable change, so much so that most of them now consist of people who are honestly trying to do their best for the welfare of the community as a whole. If such a change has been possible in his own country, he refuses to despair

of the same thing happening here, particularly when India becomes fully responsible for the management of her own affairs. Certainly there is no reason to despair of the same thing happening here in India if India ever comes to manage her own affairs. But the position may continue to be very different so long as India remains under the present tutelage. The soil of a country under such tutelage is very different from that of England. How, otherwise, could one account for this rare phenomenon that while the heavy tolls of the total war have not deterred England from giving effect right now to a scheme of education embodying the national policy for providing a varied and comprehensive educational service calculated to cost £80,000,000 a year, for the simple reason that the future of England requires it, in India even the unanimous support of the people has not been sufficient for the acceptance of the Sargent Report by Government yet?

Another equally sad contrast occurs to my mind in this connection. It is a truism that however well-planned be the educational reforms, they will fail of their purpose unless there be an efficient band of teachers to carry them out. The McNair Committee appointed by the President of the Board of Education in England in 1942 to advise them upon the principles which should in future guide them with regard to the supply, methods of recruitment and training of teachers and youth leaders, suggested that salary scales for teachers should satisfy four main tests :

(*a*) A test of personal need : they should make possible the kind of life which teachers of the quality required ought to be enabled to live ;

(*b*) A market test : they should bear a relationship to the earnings of other professions and occupations so that the necessary supply of teachers of the right quality will be forthcoming ;

(*c*) A professional test : they should not give rise to anomalies or injustices within the teaching profession ; and

(*d*) An educational test: they should not have consequences which damage the efficiency of the education provided in any particular type of school or area.

The very nature of the work entrusted to teachers demands that it should be made possible for them to live a life of reasonably high cultural standards. Further, they too have domestic and family responsibilities not differing from those of other men and women. In making their recommendations the McNair Committee very rightly kept these considerations in view and suggested scales of salary for teachers which would make the teaching profession no less attractive than the civil service.

The recommendations of the McNair Committee were not placed by Great Britain in cold storage for the duration of the war. Even when the war was in its full fury, she took steps to see that the service of education became "a service of such prestige as can attract to itself the ablest, most clear-sighted and most forceful minds the nation possesses." In the course of his address to the teachers of Madras, Sir Cyril Norwood, Chairman of the Secondary School Examinations Council of England, who along with Sir Walter Moberly paid a visit to India in February last, said that in Britain they were proposing to meet the problem of the future by giving the teacher a position in the State which he had not so far occupied. To begin with, they had planned that all teachers should have the same basic salary calculated to approximate to that of the civil servants to prevent the temptation to join the administration from the ranks of the teaching profession. Every post would carry with it an adequate pension after some 35 years of service so that they might have smaller classes, better buildings and better conditions of work. They were trying to create a great profession out of the teachers with the same social status as enjoyed by lawyers and doctors and handing over to their charge the capital of the country, namely, the younger generation.

And now look at the picture in India! On the same subject, namely, the quality of teachers being the predominant factor in the success of all education, the Cen-

tral Advisory Board of Education in their Report observed: "It is a notorious fact that the teaching profession in this country is miserably paid—the average pay of primary teachers in Government schools is Rs. 27 per month and in private schools it is generally lower; in one large Province the average is less than Rs. 10 per month. It is clear that both the pay and the status of the teacher will have to be very considerably improved if the profession is to attract the right type of recruit. The present position is explicable only on the assumption that the authorities responsible do not regard education as a service of any real public importance." Why is it, one would feel inclined to ask, that while England could see her way to implement the recommendations of the McNair Committee, India has not yet adopted even the very modest recommendations with regard to the salary of teachers? To a teacher in Great Britain this movement to better his position seems a legitimate social demand; to a teacher in India, who has to make both ends meet for himself and his family with the princely sum of Rs. 10 per month, all this talk of the elevation of his pay and status would read like a fairy tale.

It may indeed be a delusion to assume that India's difficulties will disappear and that the present attitude of defeatism will be automatically converted into one of constructive optimism on the day when the last Britisher sails home from Bombay. It is equally a delusion when one nation seeks to maintain its control over another on the plea of its benevolent mission. An overestimate of a nation's own capacity to manage its own affairs may be a delusion. But the delusion of a noble purpose, of a pure heart is perhaps less commendable when under such a delusion a nation seeks to keep another under its control and thinks that it does so only to give the other the blessings of good government.

If freedom is the essential pre-requisite to the full enjoyment of the fundamental rights of man, it is no less essential to the success of a national scheme, however otherwise it may be sound and fool-proof. A scheme suited to the needs of a free nation and beneficial

to it for that reason may very well turn out to be useless, nay injurious, to a dependent nation. Technical education comes up as a ready example in this connection. For a free nation, free to control and develop its own trade and industry, technical education plays the role of handmaiden to national economy. For a nation not so fortunately placed, technical education may help only to turn out skilled labour to the benefit of those who are in the privileged position of having full control over the exploitation of its wealth. If India continues longer with her present economic order, no amount of optimism and good words from well-meaning Englishmen can prevent any system of technical education for her from turning out free slaves much in the same manner as the so-called liberal education spread by the Universities of this country has so far helped only to add to the numerical strength of clerks for Government secretariat and business offices.

My young friends, Graduates of to-day, I have just charged you with a sacred task, namely, ever in your life and conversation to show yourselves worthy of the degrees to which you have been admitted. This is a solemn day in your life, a day of solemn resolve to carry out in letter and in spirit the injunction with which you have been admitted to your degrees. I shall consider your education worth the name if it has succeeded in creating a determination in you to combat the besetting selfishness of life by interesting yourselves in the public affairs of your country and in the movements of spirit and intellect—social, industrial and moral—which are forming the character and so determining the future of our race. The best way you can prove yourselves worthy of the education you have received from your *Alma Mater* is to help in the attainment of freedom for your motherland, which is the immediate problem before her, in the genuine spirit of a crusader. Freedom and self-determination are the birthrights of every nation, your own nation not excepted. India shall be free: whether within the British Commonwealth of Nations or without, it remains for the future to determine. The whole weight of past experience is push-

ing us on into this future. No task is more sacred than to be able to help the motherland to come into her own, and I myself and your country expect that your education will make you pre-eminently fit for this task from which you will never flinch, however heavy be the pressure of odds. Only let your struggle be really for the freedom of your motherland, and take care that you utilize the weight of past experience without blunting the spear-point of our advance. Your education will fail of its chief object if it has failed to train your intellect, emotion and will to healthy and harmonious action.

One thing, however, I would like to warn you against, and that is the common frailty of being carried away by mouth-filling slogans of the moment. It is a common experience that in times of trial and stress like those we are passing through it is easy enough to mislead the people's mind by pointing to false causes as the fountains of all their ills. Those are the lucky times for which mass agitators wait, since no other moment is more propitious for whispering into the popular ear the means of revenge while giving it the outward shape of the only solution demanded by the nature of the evils. You are now passing through that period of your young life in which the mind and still more the moral character is in its most sensitive and receptive condition, when the intellect and the soul are still soft enough to receive, and are yet firm enough to retain, the impressions which harden into habits of thought and action. I hope the light that radiates from your *Alma Mater* will help you to discriminate the genuine from the spurious, that the education you have received at her hand will instil into you an adequate knowledge of the forces which shape the destiny of your nation and will prevent you from being the easy prey, in crisis, of any loudly proclaimed nostrum, quick to fall upon anyone, individual or group, to whom you may be persuaded to attribute all your ills. It is not surprising that men whose minds are unused to thought and undisciplined by study will always act either in favour of some doctrine in which they fanatically be-

lieve or to serve the most obvious interests of the moment. But you, who are destined to be the leaders of thought and action of your race, will not be excused if your educated mind be found lacking in the intelligent foresight into futurity so vitally necessary to all leaders of thought. I am confident you are passing through the portals of this University into the world beyond, eminently fitted for the grave task of forming a rational judgment of every issue that may face you, however knotty, and sticking to that judgment to the end, whatever the price you may be called upon to pay.

You may be asking within yourself whether there will be a place for you in the much-vaunted post-war scheme of things. You shall have to earn for yourselves a place in that scheme by virtue of your achievements and capacity. The struggle for the survival of the fittest which has been an integral feature of the world of factories and business combines will be all the keener in the world to be in which the dominant role will be played not by brute force but by intrinsic merit, by the strength born of material and mental competency.

The struggle is bound to be bitter; at times it may seem to be utterly hopeless. If the clouds of pessimism overwhelm you, look up to the brightest traditions that are your precious heritage and draw sustenance therefrom for your drooping heart. Your Chancellor has in more than one of his public pronouncements on education in this country stressed the value of national traditions and indicated the proper view to take of them. I should like to remind you of what he said to the students of Dacca at the last Convocation: "It is right that we should take pride in our national traditions, not as something dead, not merely as a nostalgic yearning for the things of the past but as something living and ready to assert itself in our future struggle." Assimilation of traditions so as to make them an integral part of one's own self can proceed only from an adequate knowledge of the things of the past. Direct your attention, then, to the past, and your labour will be more than amply repaid. I should remind you that

of your country Viscount Palmerston uttered these respectful words when introducing the Bill for the Better Government of India in the British Parliament on the 12th February, 1858: "It is indeed remarkable that those regions, in which science and art may be said to have first dawned upon mankind, should now be subject to the rule of a people inhabiting islands which, at a time when these Eastern regions enjoyed as high a civilization and as great prosperity as that age could offer, were in a state of utter barbarism."

Of her wealth in the days of the Moghuls, the French historian Catroux has left this record: "Indoustan is a drain of all the Treasures transported from America into the other parts of the world. All the silver of Mexico, says he, and all the gold of Peru, after having circulated sometime in Europe and Asia, center at last in the Mogol Empire, from whence it never is to return." "We know," continues he, "that part of it is carry'd into Turkey, to pay for the merchandises of that country. From Turkey the money passes into Persia by the way of Smirna, for all the silks which are made there. From Persia it is carry'd into Indoustan by the commerce of Moka, of Babelmandeb, of Bassora and of Bander-Abassi. At the same time some goes directly from Europe to the Indies, and particularly by the trade of Holland and Portugal. Almost all the silver which the former get in Japan is carry'd into the Mogol Dominions. They find their advantage in taking off their merchandises, though they pay ready money for it. 'T is true, Indoustan, how well soever supply'd by it's own commodities, takes off some kinds of merchandises from Europe and Asia. Copper is transported thither from Japan; Lead from England, Cinnamon from Muscado, Elephants from Ceylon, and Horses from Arabia, Persia and Tartary. But for the most part, the returns are only merchandises, with which they load in the Indies the same vessels that brought their cargoes. Thus all the gold and silver of the world finds a thousand ways of coming into Indoustan, but not one for coming out."

These words should not only conjure up before

your mind's eye the real picture of the glory that was. And, they should not only revive in you a respect for your country's past, but they should at the same time rouse within you, sons and daughters of that country, a burning consciousness of your potentialities. Measured by this yard-stick of the past, nothing should be acceptable to you as real progress unless it places your country at least an inch higher than this relative position in world economy which once she enjoyed. It is a consummation difficult of achievement, no doubt, in the present world order. It may not certainly be realized in the short span of a single life. But you will have contributed enough if, by the time you are called upon to take stock of your life, you have succeeded in laying at least one stone on the rehabilitating foundation of your motherland. The odds will be heavy against you; you will be denounced as a spent force. High-priests of racialism will keep dinning into your ear that your present condition is attributable to defects inherent in your racial character. Western observers very often choose to hold a piece of smoked glass in front of their eyes when they look abroad upon the world, in order that the gratifying spectacle of a Westernized surface may not be disturbed by any perception of the native fires which are still blazing underneath. Do not insult yourself by accepting such conceited remarks. Keep your gaze steadfast on the traditions of your country and these will breathe into your dry bones the breath of life which will help you to surmount all obstacles that human ingenuity may forge. Your race at any rate has not failed to make creative contributions to the civilizations of the world. Do not fall an easy prey to these preachings of racial complexes. Do not believe them. Remember that the racial explanation of differences in human ability and achievement cannot be put forward by any rational mind except as a deliberate and cold-blooded piece of deception, in which the differentiating effects of upbringing and education are mendaciously ascribed to pre-existing differences of a racial order and this with the calculated object of producing certain effects in the practical field of social

and political action. This is what Plato said and certainly he was not less wise than any of the modern fomenters of racial complexes.

Talking of racial complexes leads me to the discussion of another difficulty which, whether really existent or not to-day, is sure to meet you, I feel, in every sphere of your life, regard being had to the shape that things in India are slowly but none the less steadily going to take. I mean the question of group or sectional interests. In spite of the notable shift throughout the world from thinking of the task of legal order as one of adjusting the exercise of free wills to one of satisfying wants, every want, every desire, every claim, every demand is not interest of which the adjustment of relations and ordering of conduct through the force of a politically organized society yet takes account. I shall not trouble you here with an inventory of such interests. All that I want to impress upon you is that you must not be misled by the mere use of the word ' interest ' and launch upon a struggle in its name that is more harmful to your real interest or the national cause. The only interest where the two communities here in India may have some conflict seems to me to be the interest in the security of their respective social institutions. This is really an interest in the true sense of the word which a society must recognise—it is the claim or want or demand involved in life in civilized society that its fundamental institutions be secure from those forms of action and courses of conduct which threaten their existence or impair their efficient functioning. This interest perhaps appears in four forms: (1) an interest in the security of domestic institutions, (2) an interest in the security of religious institutions, (3) an interest in the security of political institutions, (4) an interest in the security of economic institutions—commercial and industrial institutions.

Even here I do not see how the two communities may have conflicting claims with regard to all the forms. Excepting perhaps the second the remaining three forms and all other interests are common to the two communities and it is difficult to see why they cannot adjust their

conflicts unless they are influenced very much by sentiments, misconceiving the same as interests. The two communities as such should not have conflicts regarding interests in the general security, interest in the general morals, interest in the conservation of social resources, interest in general progress (economic, political and cultural), interest in individual life, in individual self-assertion, individual opportunity and individual conditions of life. Any insistence on communal divergences in mind and ideology is apt only to detract attention from the vital problems and to magnify the situation of a particular period arising under particular circumstances into something absolute.

It is time I was bringing my tiring harangue to a close. I should like to end by appealing to you to take a serious view of life, to see that all your pursuits are permeated with a high seriousness, that the line of least resistance does not find you a ready convert but that, fully equipped by the education you have received, you plunge headlong into the future that awaits you.

Humanity is on the march. If it be not given to you to lead the vanguard, neither should you remain satisfied with the role of street urchins wondering at the trumpery of the colourful procession. Join the march; add your firm steps to it. Do not minimize your strength; do not give up hope:

"नात्मानमवमन्येत पूर्व्वाभिरसमृद्धिभिः।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम्।"

Natmanamavamanyeta purvabhirasamriddhibhih
Amrityoh sriyamanvicchennainam manyeta
durlabham.

Do not disregard yourself—do not underestimate your strength because of the failure of your past efforts: Strive on for your welfare till death: never consider it unattainable.

CONVOCATION ADDRESS

DELIVERED BY

THE RIGHT HON'BLE R. G. CASEY,

Chancellor, Calcutta University.

I would like, in the first place, to associate myself with you, Mr. Vice-Chancellor, in your tribute to the men of Calcutta University who, this year, have attained the notable distinctions that you have described —and in your tribute to those who have left us. It is good to hear that, by reason of the great generosity of Dr. Nilratan Dhar, we have made such progress towards the worthy perpetuation of Sir Prafullachandra Ray's memory. It is also good to hear of the other acts of public-spirited generosity from which the University will benefit.

You have drawn my attention to some financial problems—and to some ambitions. You may rest assured, Mr. Vice-Chancellor, that I shall give these matters my best consideration.

And now I would like to address myself today to the many thousands of young men who make up this University—to the great band of educated youth in whose hands the wellbeing of this great Province will very largely lie for generations ahead.

You have come to manhood in a period of world disturbance—in the second great war in a generation—in a period when affairs have been very far removed from normal. Indeed you young men have no 'normal' to look back upon—you have no criterion to apply to the present or the future.

It is against this background that I would like to speak to you. You have your lives ahead of you. It is in your hands whether you live your lives solely in

Text of address by the Right Hon'ble R. G. Casey, Chancellor of the University of Calcutta, on the occasion of the Annual Convocation of the Calcutta University, on Saturday, 14th July, 1945.

your own individual interests or whether you so conduct yourselves that the interests of India and your own Province are also prominently in your minds.

What I want to say to you today is severely practical. I want to talk to you about the lives that you will live when you leave this University.

I have no doubt that you will already have begun to think about the future. For some of you—perhaps for many of you—your future occupation will already have been determined by family associations or by your having decided to embrace the law or medicine or some other of the professions. But there will be, I would expect, some considerable number of you whose University career will be devoted to the absorption of a general education in the shape of an arts degree or the like and which will leave you, when you emerge from this great University, in some doubt as to what occupation you will enter upon. It is to those of you who are in this situation that I would like now to address myself.

First—I would ask you to consider service to the State—to the Government of the Province to which you belong. In this regard, it may interest you to hear of the result of an investigation that I have recently caused to be made.

I wanted to know what the relative proportions between Indians and Europeans were—amongst all the gazetted officers of all the public services in all the Government Departments in Bengal. I had been aware, of course, of the progressive so-called Indianization of the services—but I was not aware of the extent to which it had gone. I think you may be surprised to know that there is only 8½ per cent. of Europeans and that there is 91½ per cent. of Indians amongst all the gazetted officers in the Bengal Government service. In other words, there are 2,876 Indians and 266 Europeans.

Then again, I had the figures taken out for the proportion of Indians and Europeans in all posts under the Bengal Government which carry a salary of Rs. 500 a month or over. This showed that there are 78 per

cent. of Indians and 22 per cent. of Europeans in such posts,—and the Europeans percentage will go on rapidly decreasing.

Does not this point to the opportunities that exist for honourable and useful employment for the young men of this University in the service of your own Province? I have no doubt that the opportunity will increase—both quantitatively and qualitatively—as the years roll on.

But let me add a word of warning and of advice. You should not regard Government service merely as a safe and easy job carrying security, influence and a respected place in society—merely as a job in which you can sit back and contemplate a steady succession of salary increments and finally a pension. If that were the limit of your ambition you would betray both yourselves and the people of Bengal. Modern Government —if it is to solve the increasingly complex problems of our economy and social organisation—cannot operate through men of such lack of spirit and of such limited ambition. I believe that the Bengal services will offer little in the way of a career to those who do not throw themselves heart and soul into their work and into the fulfilment of the obligations to the community that are placed upon them as public servants.

And now—I want to speak to you about the opportunities that exist for careers in business and commerce.

Soon after I got to Bengal I became aware of the existence of the Appointments Board in the University of Calcutta—a body devoted to helping the students and graduates of this University to find suitable occupations on leaving the University—by exploring the various lines of opportunity that exists in this community for employment in activities other than the learned professions. The Appointments Board published a volume in 1939 which, I have no doubt, many of you have read—in which are reproduced articles by various acknowledged leaders in different activities and businesses designed to reflect the opportunities in the business world.

CALCUTTA UNIVERSITY CENTRAL LIBRARY

It is, if I may say so, well worth your reading. It starts with a profound contribution by Sir Prafulla-chandra Ray—that grand old son of Bengal who passed away last year of whom your Vice-Chancellor has spoken so feelingly. His remarks make hard reading—but, if I may say so, very necessary reading for you all. He does not mince words. He shows how the business and commerce of this Province have been very largely taken out of the hands of the people of this Province by people from other parts of India—and the burden of his cry is that you young men should gird up your loins and begin to regain the ground that you have lost. He adjures you not to sink into the position of being hewers of wood and drawers of water for people from elsewhere with more enterprise, more courage and more application. I can only say that if I had been born a Bengali I would never rest until I had cleared myself of the charges that your great fellow countryman had made. It is not as if the situation that Sir P. C. Ray described was inevitable and beyond repair. I do not believe it for a moment. It is in the hands of you young men to prove that Bengalis can succeed in business. Read every word of the volume of career lectures published by the Appointments Board of this University—read Sir P. C. Ray's article a dozen times —and then go to it.

Let me give you a practical example of a relatively undeveloped commercial activity. It astonishes me that the people of Bengal have not given more attention to the fishing industry. The Province abounds in almost unrivalled opportunities for enterprise in this regard. You have the sea, the estuaries, the rivers, the tanks—and a ready market in your Province alone of over sixty million people—but yet singularly little has been done to take advantage of these great opportunities. I do not say that there is no fishing industry in existence—but I believe that it is an uninstructed, haphazard, wasteful, badly organised business. If you feel inclined to doubt me let me tell you that when the Bengal Government decided to develop and expand their Fisheries Department they had—and are still

having—the greatest difficulty in finding men in Bengal who are equipped even with rudimentary knowledge of the subject. I would believe that there are great openings for young, educated men who are prepared to work hard, honestly and with imagination in the rationalisation of the fishing industry—to work, not in the service of Government but on their own or in groups and companies, taking advantage of modern science and technology which their education should have brought within their grasp.

Then again, why is it that that in the city of Calcutta alone there are so relatively few concerns from which one can rely on getting a pure, unadulterated supply of milk? If education has not reached the milkman or if the educated milkman has sought his livelihood elsewhere—is it impossible for some students of Science and Economics to convert themselves into scientific and practical dairymen?

My only reason for referring to the two particular subjects of the fishing industry and the milk supply is because they have both been very much in my mind in recent times. I have no doubt that there are a great many other businesses and activities in Bengal to which your attention might equally well be drawn,—for example, there is the comparatively undeveloped fruit industry. And—are you sure that there are not opportunities as regards rice-milling? If you were to compare the business of rice-milling in Burma and in Bengal, I think you would discover something of considerable interest.

I said in a broadcast to the people of Bengal the other day—and I would now like to repeat my words to you, the youth of Bengal—' I have now seen enough of Bengal to know that this Province has really great potentialities—provided they are used.' It is up to you to see that they are used.

And when you select your career you should not be reluctant to turn to the mofussil instead of Calcutta. Calcutta may have much to offer you in the way of opportunities—and amenities—but it will not necessarily be useful and productive employment. The net

effect of the greater part of you wanting to stay in Calcutta may lead to a revival in an actual form of the pre-war problem of middle-class unemployment. I expect the post-war development of Bengal to proceed with most noticeable effect in the countryside, and I believe that it is in the countryside that many of your best opportunities will be found.

And now, let me leave the question of the occupation that will provide your living for you. There is a great deal more to life than earning a living. You have got to qualify yourselves for citizenship of a great country.

I firmly believe that if you young men of the generation that is just about to emerge into the hurly burly of life—if you live your lives solely in the pursuit of your own individual interests, India,—and Bengal—will suffer grievously.

It seems to me quite clear that India is on the verge of constitutional changes that will throw an increasing responsibility on you young men. If you realise this and accept a high degree of personal responsibility for the type of public affairs that the future holds—then I would have no great anxiety for the future of this great heritage of yours. But if you pursue your own individual fortunes without regard to the interests of the State, then I would have deep and gloomy forebodings.

An ancient Greek—Pericles—said that his countrymen ' attend to both public and private duties and do not let absorption in their own business interfere with knowledge of the States affairs.' I believe this to be the ideal at which to aim, and I commend this attitude of mind to you.

It is the common belief in all countries that in the matter of ' politics '—which I define as ' the business of public affairs '—every man is qualified to speak, without prior thought or training. I believe this to be a great illusion. The business of the State —the business of public affairs—needs a great deal of thought and study before the opinion of the individual is worth anything. Unless opinions are based on

thought and study of the subject they must necessarily be instinctive opinions. The only direction in which a man can instinctively express an opinion on any individual item of public affairs is as to the degree to which his own pocket or his own position is affected, in the short run, by any one public act. The combination of such short run attitudes of mind makes up the 'short view' and eliminates the long view which is usually by far the more important.

How then is the statesmanlike point of view developed? There is no royal road—no quick and easy way—other than through work and reading and discussion. Read the lives of great men of every country. Go and visit the various instrumentalities that go to make up the corporate life of your Province—schools, courts of law, hospitals, ration shops, charitable organisations, the holy places of all religions, local governing bodies, rice mills, State enterprises, trade unions, market places, telephone exchanges, orphanages, jails, factories, police-stations, slums, palaces, legislatures, shops—and all the rest—ask interminable questions of those who are qualified to express opinions—as to the functions that each instrumentality exists to perform—why it is, what it is—and the directions in which it could be improved and to whose benefit—at what cost—and for ever ask 'why' and 'how.'

Then there is the method of discussion between yourselves and with individuals familiar with one aspect or another of the wide varying business of public affairs.

As for the part of the Calcutta University in all this—I will say no more than quote to you the views of a good friend of Bengal who wrote to me recently in the following terms :—

> "In Great Britain and in the U.S.A. the last fifty years have witnessed the steady growth of advanced university research and of teaching departments in the broad field of the social sciences, including that of government. In Cal-

cutta the University should increasingly become the home of a graduate school of public administration comparable to the School of Public Administration at Harvard and to Nuffield College in Oxford. One of the functions of such a school should be the continuous investigation of the functionings of the government machine on the one hand, and of the growth of citizen participation in self-government on the other. For lack of such a school, the absence of any suggestion that Calcutta, or Dacca, University has a vital part to play in the training of future administrators and in the provision of staff courses for civil servants is a serious omission. It is of great benefit if the principles of administration can be taught in the environment where the students are likely to have to apply their own knowledge and training in the later life."

Then again there is of course 'politics' in the narrow and unfortunately, the usually accepted meaning of the term—the policies and public attitudes of this and that political party. I would hope that you would not tie yourself irrevocably to the wheel of any one political party until you have thrashed the matter out very carefully amongst yourselves and with those who have no axe to grind. It is inevitable that you will in due course join up with some political party—indeed I believe it is right that you should—but—think about it carefully and objectively before you do.

And now—since I have presumed to advise you on a variety of matters—let me emphasize my words. To the young men of this University, and of this Province, I would say that I believe it is essential in your own interests and in the interests of Bengal that you young men should develop a high sense of personal responsibility. I would ask you to believe that this is not thrown in towards the end of my address as a good round sounding remark. It is a matter, to my mind, that is of the highest importance. I believe that communities and States cannot achieve anything worthwhile in the complex life of our times unless the com-

ponent individuals are each of them responsible beings —each realising his responsibility and treating the affairs of the State as his own affairs.

I have spoken to you today not as the head of the administration in Bengal,—perhaps a somewhat remote being,—but as your Chancellor; as one who has the welfare of young Bengal (and indeed of all Bengal) very much at heart—and whose duty it is to advise you as best he can from his own experience of the world on the way in which you should shape your lives. In this short address I have told you in all sincerity and friendliness the essence of what I believe.

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FISHERIES IN INDIA

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III

IMPROVED PRODUCTION AND MARKETING

In this emergency period there is a great need for rapid development of fishery. With this object in view the provincial Governments have started fisheries or in most cases strongly support the existing Department of Fishery. A campaign was started right from the beginning of this great war as "Grow more fish."

The scarcity of fish depends on the following points:—

1. Demand and supply. The demand is more than the supply.
2. Overfishing.
3. Want of proper transport.
4. The recent famine and total annihilation of fishermen in particular areas.
5. Want of fishing implements which were sold by the fishermen for purchasing food during famine.
6. The cost of living which has gone up considerably.
7. Want of fry in case of fresh water fishery.
8. Restriction of estuarine areas under military orders.
9. Destruction of country boats commandeered by the military.
10. Fish requisitioned by the Military Department.
11. Black marketing and profiteering.
12. Strong guild of middlemen which is responsible for middleman's exorbitant profit.
13. Want of preservatives such as ice, salt and oil.
14. Scarcity of fishermen due to diseases like Malaria and want of proper medicines to cure them.
15. Deterioration of the waterways.

For the rapid development of three kinds of fishery the following points are to be considered :—

For Fresh Water Fish

1. Breeding.
2. Collection of fry.
3. Proper rearing of fry.
4. Segregation of Major Carps fry from predatory fish fry.
5. Food of fry.
6. Respiratory aid during the transport of fry.

7. Proper preparation of the ponds before and after stocking, *i.e.*, cleaning and manuring the ponds periodically.

8. Taking out the stocked fish fry and adolescent stages periodically, so that one can have the maximum amount of fish in a given quantity of water.

9. Giving proper exercise and respiratory aid by periodically dragging nets.

10. Proper preservation of fish by salt, sun drying etc. and also in saturated salt solution.

11. Maximum use of all fresh water.

For Estuarine Fish

1. Breeding season of different fish.
2. Maximum stocking of all the estuarine areas in the form of *Bheri*.
3. Prohibition of filling the gravid females.
4. Maximum collection of all the estuarine fish from all the main creeks in the estuarine area.
5. Manuring of *Bheri* area before and after stocking.
6. Salting and other way of preserving excessive collections of estuarine fish.
7. Acquaintance of the season of catch in the estuarine area.
8. Conservation of fish by selecting certain reserve areas.
9. Using improved type of power—driven vessels for more catch and quick transport.

For Marine Fish

1. Migratory habit of different fish in respect of different season.
2. Collection of fish from all possible shores.
3. Rapid preservation by ice and salt.
4. Rapid transport.
5. Use of improved type of nets.
6. Preservation and utilisation of bye products, such as—
   (*a*) Liver-oil.
   (*b*) Guano.
   (*c*) Fins for soup.

For greater production of fresh water fishes, one may first of all ascertain whether there is any area in any province where there is abundance of fish. If there be any, then one may try to give them proper facility of transport either by providing motor truck or by arrangement with the railway. The first requires the permission of permit of petrol and the second involves availability of special fish vans in railway carriages. To start with this campaign in any part of the year one will have to take recourse to stocking all water-ways immediately with fish. This may be done first by the Fishery Department if the Government possessed ponds. Three months after the breeding season all the rivers may be provided with *Chala carp* so that in the long run of 6 months they may be able to grow an edible size. In this connection I may mention that the province of Bengal is in a hopeless condition when we note that all our rivers are either leased out permanently or for long periods. These rivers, as we all know, form the major portion of our total amount of fresh water of the province. The result is that the proper development of fresh water fishery has got a very limited scope unless the Government of Bengal requisition all these after paying to the lessee the proper compensation. Mere appointment of a number of officers and their assistants will be of no use. The ponds that are in possession of Government may be requisitioned first and may be stocked with adolescent stages of carps after they attain to the required size in a nursery pond. The requisitioned rearing ponds may be manured before and after (periodically) so that the adolescent stages may grow to the edible size within the course of 6 months.

These ponds may be stocked to their maximum capacity right from the beginning so that in every fortnight a good number of *Chala carps* can be taken out for providing space for the remaining for their further growth and for providing other ponds with *Chala carps*. Some big breeding carps of either sex can be kept in some ponds for breeding purposes. If there be shallow ponds that dry in summer, then one can collect rain water at the time of monsoon and then transfer mature fish of either sex from the stocking tanks and they may breed as in the dry *bundhs* in Midnapore. If a condition is created that approaches those of the *bundhs* of Midnapore or better Chittagong, carp may breed. In the Midnapore type of *bundh* we generally get a perennial pond in a low lying land with a high land very near to it when the people erect *bundhs* or mud walls on three sides of the pond, keeping enough space to overflow the pond and then allowing rain water to come down inside the enclosure of the mud wall which is known as *bundh*. A passage may be kept as an outlet right across the high land through the mud wall for getting rid of the mixed water of pond and the flowing rain. The outlet is guarded by split bamboo gratings in order to prevent the escape of fish. The bamboo fencing is supplemented with straw and mud after the complete replacement of old water of the pond by the rain water. After this plugging when the whole area is converted to a stagnant pond, sexually mature fish of either sex migrate from the deep pond to the shallow area of the *bundh* for mating and thus spawning takes place. The Chittagong type of breeding *bundhs* are modifications of the Midnapore type. In addition to the Midnapore *bundh* Chittagong *bundhs* have a reservoir of rain water on the high land with mud walls, the water of which can be had at will by cutting a portion of the mud in such a way that the rain water may rush down towards the *bundh* at will. The third thing that may be done in connection with the breeding is the survey of river. Each of our rivers has so many breeding grounds from which collection may be made for nursery ponds and can ultimately be used for stocking. These breeding grounds may be properly supervised by government. District Boards, Union Boards, Municipalities may be approached at once. The ponds belonging to these bodies may be stocked with fry so that within the course of 6 months fish of an edible size could be had at a reasonable price.

In a city like Calcutta there are so many ponds in the public parks where there are mature fish of some years. The authorities may be approached and must be given to understand that keeping the fishes for an indefinite time is not at all a financial gain.

Then all the railways may be approached for stocking their ponds and other cuttings with fish fry. After convincing the other corporate bodies such as the Port Commissioners, Jute Mills and all sorts of industrial bodies the Fishery Department can then start campaigning for public support. Even Zemindars and land-lords of India are very conservative in their ideas. India is a land of contentment. We generally depend upon destiny rather than standing up to fight against odds. After deriving the fullest benefit out of Government and corporate bodies the Provincial Fishery Department may approach the public; by that time people will have some confidence in the sincerity of the Government by seeing the good effect of such a campaign. Important enterprise may be done simultaneously, namely to facilitate people in getting an idea of breeding, rearing, preparation of pond before and after stocking and lastly what would be the percentage of net profit. Some of the government ponds may be kept for demonstration ponds for the purposes of educating the public about the various ideas of freshwater fishery where most of the statistical data should be arranged as posters for the benefit of the public.

As for estuarine fishery each provincial fishery department where there is an estuarine area can give facility to catch fish by providing kerosene and petrol or motor launch to private contractors. These agents can supply a definite

amount of fish each day at a scheduled price to local retailers through a few whole-sale dealers. Ice and railway wagons can be arranged through government with a definite quota for each day. Measures can be enacted so that the gravid females may be spared for breeding purposes.

For the marine fisheries, first of all suitable fishing ground may be located. Vessels such as trawlers, schooners, country barges suitable for fishing are to be procured in sufficient number so that a fishing party may launch regularly for the fish catching. In this connection it should be remembered that thorough meteorological data of fishing grounds should be recorded in order to prevent disaster from cyclones, storms, etc. Proper curing and preserving arrangements can be maintained in the vessels. Where there is possible special refrigeration rooms for storing the fish is to be maintained within the vessel In other cases preservatives like salt, Boric acid, Boric Alum Powder, Salicylic Acid solution are to be kept for keeping the fish fresh or in the term of fish mongers "Sweet". Curing and getting may be done on board in cases of vessels acting in long distances from shore. Improved types of nets as used in Norway, Denmark and Japan should replace our indigenous nets in order to increase the catching capacity.

A proper curing yard with fly proof room can be maintained on shore near the fishing ground in order to prevent wastage. Indigenous methods of curing by sun drying and crude forms of smoking should be substituted by dehydrating plants and smoking chambers. These two will be less costly if constructed locally. For the utilization of bye-products a separate laboratory should be maintained near by where leceithin from the brain; liver oil; fish oil; phosphoric acid from bone and scale; fish meal; guano and manure etc. are to be prepared on a commercial basis. The income of this side business, I am sure, will make up all the expenditures incurred in running the fishery. Other types of fisheries like Shark, Oyster and Pearl fisheries may be started in places where possible.

So far I have dealt with mainly with the production and maintenance of the fisheries. Over and above these there is another main problem, the importance of which is not negligible, though in India very little study of that problem has been made, that is marketing. The science of marketing of fish is still in its infancy in India. No systematic study of that has yet been made.

In order to deal with something about marketing, a thorough knowledge of statistics of fish caught during past and present together with the knowledge of total amount of fish transported from and to a place is required but it is lamentable in our country that no fish statistics are available. In a big province like Bengal the only statistics of fish imported to Calcutta are recorded for a few years up to 1922. The problem of marketing thus remains unsolved. In my opinion after the collection of thorough statistics a fish marketing board in the line of the Agricultural Marketing Board is to be established in every province which will control the marketing directly; people may sell fish in different markets with the board's permission under its direct supervision. The board will also look for regular transport, supply, rate, proper distribution to different areas and supply according to demand, sanitation of the selling place in one hand and prevent the oppression by the money-lenders, middle-man's excessive profit, market owners undue claims, etc. This board will also issue licenses to all fish vendors which are liable to be cancelled on supply of decomposed or rotten fish and any other type of malpractice. For the selling of marine products this board is to look for the people's choice and then ask the manufacturing authorities to prepare products according to the demand. Product suiting both inland and foreign markets having cheap prices due to cheap labour will undoubtedly fetch a good price at home and abroad.

MODERN EGYPT IN THE LIGHT OF THE OLD

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THE respect shown to the King of Egypt is unique. It is a survival of the ancient faith of Egypt. The King in ancient Egypt was looked upon as a god to whom every thing was due. Like gods, kings owned considerable domains so that lands were divided into god's lands, king's lands and private tenures. This classification still continues in the Egyptian Code. The proportion has only varied. The King's share is now 20 p.c. of the entire arable lands as was the proportion of Ismail Pasha in 1870 A. D.

The god's lands of old can now be represented by the Waqf lands. They are 8·4 p.c. of entire arable lands. The Minister of Waqfs represents the ancient "Scribe who established the endowments of all the gods." The rest of the land was divided amongst the private holders, both military and civil.

The identification of divinity and kingship so common in ancient times in Egypt was concentrated in the king, so was all service, so that the king might be benificent to all. The idea reached such a point that all the energies of the people were dedicated to the service of the king. If the name of the Pharao was to be mentioned, it was followed by the prayer. "May he live, be hale, and healthy." The Prophet of Islam enjoys the same privilege; whenever his name is uttered it must be followed by, "Peace be on him and on his descendants."

The ancient Egyptian used to build temples along with the tombs of their kings, mortuary temples as they were called. The modern Egyptians build domed tombs for their king and attach them to a mosque. But neither of them called these temples mosques as dedicated to the kings; really the name of God is attached to each of them. The ancient Egyptian dedicated the mortuary temples in the new Kingdom, specially, to Amun, and the priests were the priests of Amun. The modern Egyptian does exactly the same thing, he builds mosques near the tomb of the king and appoints learned scholars, who act like priests. Though officially connected, the priest is not expected to be hereditary, yet he is hereditary—as one sees in the mosque of Ibn-Tulun in Cairo, or in Masjid ul Aksa in Jerusalem.

The honour shown to the King of Egypt is unique in the Muslim countries. King Faruk is the symbol of all that is great and good in Egypt. Nobody dares feel, far less act, against the king. Inspite of the constitution of 1924 where the king is to figure like a limited monarch, the King of Egypt still possesses much of the authority of an ancient Pharao as has been shown in the changes which the king made recently in formation of ministries, heedless of the limitations imposed by the constitution. The Fellah in the distant villages always looks upon the king as a monarch 'purified by God' and it is preached every Friday "he who disobeys the king disobeys Allah." As under the ancient Egyptian feudal system, the modern kings of Egypt up till the 19th century divided the lands amongst the Beys—or military Chieftains (Maspero—Journal Asiatique, No. 4, 1888).

The village government of the modern Egyptian is a survival of the ancient times. Each village has its Umdah (head man) who uses his authority on public opinion as recognised by the state. The "Umdah" really stands between the public opinion and the central authority; he is half official, half feudal—as an official he represents the government and as the village spokesman

he maintains all the secrets of the village. Nothing can go out of the village without his knowledge.

In the social organisation some relics of the old caste guild system continue till today. Most important of them is the washerman of the dead. He is still the official embalmer of the dead; mummification has been swept away by the new impact of modern thoughts, but the washing of the dead continues. Still today the washerman chants the ceremonial prayer for the dead and he has to perform elaborate rituals connected with burial as of old.

A. M. Hocart is of opinion that the idea of waging war in the name of Allah is not a new principle introduced by the followers of Mohammad, but was a survival of the custom of the ancient Egyptians who declared war in order to establish the supremacy of "Ra" and "Amun."

Heriditary character of priests is absent in Islam. But priesthood has a peculiar association with the Seminaries of Al-Azhar which is unlike any other theological institution in the whole of the Muslim world. Though not heriditary by birth, the priests of Muslim Egypt do come out of the manufactory of Al-Azhar.

Though the priest in Islam has no ordination and hierarchy, yet he has the functions almost similar to those who do priestly work in other religions. The priests are the authorities in law like the priests or Ma'at, the goddess of justice; they teach the reading and writing for sacred rather than for day to day purposes. The Imam is practically the authority on social relations, though he is in the official sense merely a leader in prayers. This is exactly the system that we find in the instruction of Amenemhet I, the teaching of Duawf, the story of Sinuhe. The only difference is that while old Egyptian instructions were wider in scope, Muslim instructions are confined to the Quran alone. Women could be priests in ancient Egypt but the Islam in spite of its idea of equality between man and man, the she-man is denied the privilege of religious services, though recently the Cairo Ministry has appointed a lady to teach theology. Though there is no formal caste system in Islam as they have in India, yet Egypt has a kind of of hereditary family trade. The son is free to choose any work outside his father's circle, but he does not do so as a matter of course. The painter of Aman said that 'he was doing the job like seven of his ancestors.' But in the village, even today the title of the man indicates generally the traditional occupation of the family. The son of a carpenter may take to the trade of a cobbler but he is called "the Naggar," the Carpenter and so on Still many old families retain their ancient family titles.

The village functionaries even today are paid in kind as in ancient times. The barber, or the ferryman or a washerman or even the village recitor (Qari) would take from the householder his usual share in wheat or maize at each harvest. This system is a direct legacy of the old Egyptian social organisation. Even for payment of revenue, still many land-lords and tenants stick to the old system of barter of produce instead of cash. The share is divided according to the assistance the land-lord gives to the tenant in his cultivation.

Marriage relations are intersting amongst the common folk in Egypt. "Sister Marriage" was highly prized in ancient Egypt; if a sister was not available the agnate cousins were preferable and that too according to nearer degrees. It is significant that even today wife in common parlance is addressed as "Akhi" which means sister. This is a relic of the old.

In connection with funeral, embalming, burial tomb making, the Egyptians, of old were highly punctilious. Some of the ceremonies still survive today, *e.g.*, procession of mourning, beating of the breast, colouring of the face with blue, 40 days fast of the dead, killing a goat or sheep or a camel for satisfaction of the dead, embalming and washing by the washerman, the chanting of customary verses, the burial in family caves like tombs. Most of the old customs continue

softened by Islam—but not much. *Mastaba* of the pyramid type is definitely not an Islamic or Arab style in sepulchral art.

The belief in spirits and hobgoblins continues as of old. Diseases are often ascribed to evil spirits. Village wizards are requisitioned for driving away the evil spirits—especially in case of hysterical patients.

In case of epidemics the village folk keep the patient in a house and all the villagers sing charmed verses which are expected to bring higher souls to the services of man to dispossess the evil soul of the body of the patient. Some of the early medical prescriptions of the Muslim physicians are almost the same as have been found in ancient Egypt. A medical work by Abu-sahl Isa Ibn-Yahya contain some prescriptions which are almost copies of those found in the Ebers Papyrus, and Abu-Sahl frequently refers to a treatise by Thoth the old god of Medical Science. The magician even today, as in the old days, addresses his cure to the son of the mother and not of the father which is a survival of the Matriarchal theory of the old days.

Belief in auspicious colours is still the same in old and new Egypt. The favourite colour was blue, the colour of the sky, the reliefs in graves were in blue, because the Soul moves to the blue sky after the release from the body. So they coloured their hands and faces in the blue when they accompanied the dead body. Even now the same custom is in fashion. The beads which the Egyptians use are blue, the necklet that is given to the donkey or camel is blue, the tattoo mark on the face and hands of the child is in blue, the blue protects them from the evil eye; the amulet is drawn in blue ink.

Saint worship—Worships of a supreme man or super-man is a feature of a modern Egyptian Muslim though it is not permitted by strict Islam. *Urus* (annual festivals) are occasionally held on particular days and rituals are gone through as in the mosque of Abu-Badawi at Tanta or of Abul Hajjaj in Luxor. They believe so much in the personality of a saint that they send letters to Imam Shafi the noted jurist to seek advice just as in the days of old they sought advice of the dead on important occasions. They go to the tomb of the saint, kiss the walls or altars to establish personal contact with the dead saint so that he might intercede on their behalf to God. Offers are promised for recovery of the sick, for the fertility of a barren woman, or for longevity of a sick child, or for good luck, or to win a contest in a court of law. In ancient times the same custom was in vogue as you find in the bas relief human figures transmitting with their hands the vital principle represented by a symbol "*Ankh.*"

In the Modern Renaissance Egypt is drawing inspiration more from the ancient relics than from medival Muslim customs. In art they look back to pyramids, bass reliefs and statues in tombs than to Byzantine, Syrian, or Arab styles. The Mausoleum of Saad-Zoghl is actually most un-Islamic, being a real and actual copy of the Egyptian old tomb model. King Farukh is building a rest home (after death?) near the pyramid at Gizeh. The women emancipation movement swears by queen Nefretiti or queen Nefta and not by a Fatima, by Rabuei nor by Ayesha nor by Queen Nazli. The latest Opthalmic Congress was honoured with a stamp bearing the Horus Eye; the Egyptian Admiralty and Navy has adopted the symbol of the Pharaonic Boat and not the horse hoof of the Arabs. The University law students use the symbol of their studentship in imitation of the seal of the justice of the pharaos; the engineering students, those of the chisel of old days and the students of Fine Arts use the figure of Nefretiti. The young Egyptians, Muslim and Christian think, in terms of Egypt and not in terms of religion. The Copts take pride in the Arabic language, the Muslim students take pride in the Pharonic pyramid. Glory of Egypt is their creed—Egypt old, Egypt Medieval, Egypt Modern.

Round the World.

The British Elections—

The victory of Labour with an overwhelming majority has caused surprise everywhere, not least in the ranks of the Labour Party itself. The Conservatives have been ousted from the Citadel of Empire. To us in India Mr. Amery's exit from office will come as a great relief.

There was nothing new in the electioneering programme of the Conservatives. To them the defeat of Japan and the effective promotion of peace were the most urgent issues. To quote from the address of Dr. Kenneth Pickthorn (Burgess for the University of Cambridge in the House of Commons) to the Parliamentary Electors of the University of Cambridge, to take one example: "There is no doubt what are the urgent issues. Even above employment, housing, export, currency, health, education, above all these things, what counts must be the effective promotion of peace. The defeat of Japan is the first unmistakable object of policy. *That is one argument for the retention in office of the Ministers most directly effective in the defeat of Germany.* The restitution of Europe is a task no less urgent, *and equally demands continuity and experience.* The winning of the main campaign does not by itself ensure a general peace. We have to gain victory in the Far East, and nearer home we have to fix the victory already won, before any of our other efforts can be real, let alone fruitful." Clearly the Conservatives did not want a break.

The Labour Ministers lack experience of Foreign Policy. The Conservatives during the election campaign were quick to point this out. The Conservatives wanted to make 'British defensive power' the corner-stone of British Foreign Policy. They accused the Socialists of having no good foundation for a foreign policy. One member in the course of his electioneering address remarked that the Socialist contribution to the European settlement seemed to be "the proposed removal and exclusion of the Prime Minister and the Foreign Secretary from office; apparently on the assumption that the loss of ability and experience would be more than made up by some "ideological" sympathy between a Socialist Britain and one of our two great Allies."

Another threadbare and rather unctuous argument of the Conservatives was that the British Government had relied less than any comparable political organ on force in dealing with its subjects overseas, and to keep the Empire and Commonwealth a defensible unit "good will inside the Empire, *which requires economic and political development*, and a general belief outside the Empire in our moderation and friendliness must be kept up."

The Conservatives had hoped that there would be no General Election this summer. They had hoped to continue in office, till Japan should have been defeated and some prospect reached of settled polity in Europe.

One disadvantage of Coalitions is that there is no regular method and no ordained time for bringing them to an end. As it has been well observed, the weakness of coalitions lies in the fact that "a government which went all the way to a fixed dissolution date would have no margin of manoeuvre at all, no confidence in itself, and probably little from outside." Therefore, the coalition had to come to an end.

Although the Socialists may lack experience of Foreign Affairs, their approach to post-war domestic questions with reference to nationalisation is based on experience. They assume that distribution matters more than production. They believe in the existing controls in Industry. The Conservatives differ here; although they say that all existing controls cannot at once be removed, they still maintain that state-control should be reduced to a minimum and should not interfere with private capitalistic enterprise.

For us in India, however, the domestic policies of all these different parties are of purely academic interest. It would be foolish on our part to be unduly optimistic about the progressive tendencies of the Labour Party where colonies and possessions are concerned. We have had our experience of Labour Parties in the past. The present Labour Party may pursue a progressive rôle at home, but it remains to be seen what will be its real attitude towards dependencies and colonies.

The Future of Burma—

The June 1945 number of *the Round Table* has some interesting comments on the future of British policy towards Burma. The article starts with some unctuous and, on the surface, well-meant remarks. To quote them in full: "The meteoric successes of the Japanese in the six months following Pearl Harbour, the Greater East Asia plan, fantastic as its conception may have been, and in a different way the heroic and protracted resistance shown by the Chinese, are the third step in the process which began with the defeat of Russia by Japan at the beginning of the century, and was continued by the war of 1914-18. What remained of the traditonal prestige of the West after these two wars has been finally and irrevocably shattered, and let us be under no illusions about it. That the East owes a great debt to and can still derive many benefits from the West every Oriental with the most elementary knowledge of the world realises, but the relationship will have to be different. *Tutelage will have to be replaced by partnership* [Our italics]. If the peace of the world is to be preserved, the countless millions of the countries of South-east Asia, the vast majority of whom belong to the great Mongolian race, will have to play their part, and a new balance will have to be struck between their ancient way of life and that of the West."

How tutelage will be replaced by partnership is well shown in this article. Apparently partnership will be achieved by degrees, by slow stages. First there will be a period of military government, whose length will depend on the future course of the war. Then the Civil Government, which is at present in exile, in Simla, will take over. "For a time, until communica-

tions have been to some degree restored, and the machinery necessary for elections and democratic government can be reconstituted, there must be direct rule by the Governor under the control of the British Government." Provisionally, this period will last for three years. Then the constitution of the 1935 Act is to be restored. Thus it would seem that Burma after all these lengthy processes would revert to her old '*status quo*', that she will simply go back where she was when she has completed living under all these 'interim administrations.' To us in India, however, this policy of '*festina lente*' is nothing new.

A New Scheme for Village Reconstruction—

An interesting and comprehensive scheme for village reconstruction and rehabilitation has been formulated by Mr. M. Saxena M.L.A. (Central). The scheme is intended to implement Mahatma Gandhi's constructive programme. The opening of new schools, libraries, resting rooms and centres for adult education, the propagation of information and instruction in agriculture and in village industries, propaganda regarding improved methods of farming, the establishment of model farms, the supply of improved variety of seeds, manure and implements, improving the breed of livestock are some of the features of this new scheme. Besides these, other constructive features are the establishment of farmers' co-operatives for marketing their products and for supplying their requirements, the improvement and reorganisation of existing cottage industries and handicrafts and establishment of new ones for providing subsidiary employment to the agriculturists and full-time occupation to the unemployed, the eradication of all forms of exploitation of villagers as well as all wasteful expenditure on their part. Not the least interesting feature of the scheme is the attention devoted to the cultural and social side of village life. The revival of folk-music, folk arts, etc. is strongly advocated. Through these means self-respect and self-help could be brought back to the villages.

The scheme is a 5-year Plan and is intended to be financed by small amounts raised in the village itself, by special collections from profits of co-operatives and other commercial companies, and by Five-Years Rural Reconstruction Cash Savings Certificates of the face value of Rs. 10 and Rs 5 and interest free 5-years Bonds of the value of Rs. 500, Rs. 200 and Rs. 100.

S. K. C.

Reviews and Notices of Books

Citizen Tom Paine.—By Howard Fast. Published by the International Book House, Ltd., Bombay. Pp. 108. Price Rs. 3.

This is a limited abridged edition of the famous American novel of the same name published in India with the permission of the American publishers, Messrs. Duell, Sloan and Pearce, New York, and right well does it deserve the title of best seller. Though abridged, the Indian edition has not omitted anything of moment while the Publishers' appendix has added considerably to its value. The account of Paine's life, his struggles, his disappointments, his triumphs and his lonely death constitute a moving story which, towards the end, rises into a tragedy of almost epic grandeur.

They Speak for India.—Edited by G. N. Acharya. Sole Distributors, Hamara Hindusthan Publications, 23-2, Meadows Street, Fort, Bombay. Pp. 72.

This pamphlet consists of opinions expressed by many prominent people of the West regarding the granting of independence to India as one of the measures necessary for the success of the present war against the totalitarian power and as a test of the professions of the allies that its aim is the ensuring of freedom to all peoples of the world irrespective of race, creed and colour. The selections from the writings of Edgar Snow, Pearl Buck, Claire Booth, Wendell Willkie, Edward Thompson, Louis Fischer and others have been made with discrimination and the pamphlet may be said to represent the views of those in the West, who would like to see an independent India.

An Essay on Gandhian Economics.—By J. J. Anjaria, M.A., M.Sc.. (Econ.) (Lond.), Reader in Economics, University of Bombay. Published by Messrs. Vora & Co. (Publishers), Ltd., 3, Round Building, Kalbadevi Road, Bombay 2. Pp. 40. Price Re. 1-4.

In this small pamphlet, Professor Anjaria, after making a survey of the ideology, the method and the programme of Gandhian Economics, criticises it maintaining that village sufficiency would be possible only by the denial of the price and cost criteria or by the provision of elaborate subdivision, that whatever might be said to the contrary, "the nationalised sector under the Gandhian scheme cannot possibly be as small as ordinarily thought and that taking into account the fundamentally selfish nature of humanity, trusteeship of property must have as its pre-requisite, strict control of incomes by the State." In the course of a small but very interesting chapter the author shows wherein Gandhiji agrees and wherein he differs from socialists.

This pamphlet is valuable as a detached but by no means, an unsympathetic examination of Gandhian Economics pointing out as it does the difficulties which will have to be surmounted to

make it successful. The author seeks further clarification emphasising at the same time the fact that the real problem is the decentralisation and democratisation of the ownership and control of social, economic and political power.

M. B. B.

Gandhi is India.—Edited by V. V. M. Published by C. Shantilal & Co., Booksellers and Publishers, Princes Street, Bombay 2. Pp. 78. Price Re. 1-12.

The editor evidently an admirer of Mahatma Gandhi and a diligent student of Gandhian literature, has given his readers some of the best thoughts of India's great son. These appear in the first part which consists of extracts from his writings bearing on his interpretation of the lore of love, of the intimate connection between religion and politics, and some of his most pungent pronouncements on the miseries endured by our masses. In the second part we find about ten long and interesting extracts from the writings of eminent men and women of both the east and the west indicating the manifold services rendered by Gandhiji to the cause of humanity and appreciations of his life and work.

The merit of the book lies in the fact that the editor has given those of his readers who have not made a detailed study of Gandhian literature, nearly all the broad facts necessary for understanding the great influence exercised by Mahatma Gandhi on his countrymen and that within less than 80 pages.

The Educational System.—Oxford Pamphlet on Indian Affairs No. 15. Pp. 64. Price As. 12.

The whole field of education is covered by this double pamphlet and six experts deal with Primary, Secondary, University, Adult and Technical education. Readers, Indian and non-Indian, will find the contributions informative and instructive. Naturally, only the high lights have been touched, nevertheless the different sections are good introductions to the detailed study of the above subjects.

PEREGRINE PICKLE

Ourselves

THE ANNUAL CONVOCATION, 1945

The Annual Convocation took place this year on three different dates: The 12th, 13th and 14th of July. The convocation speeches delivered by the Vice-Chancellor on the 12th and 13th July are reproduced below infull. The Main Convocation Address of the Vice Chancellor delivered on the last day of Convocation as well as the Chancellor's Address appear in the early portion of this issue.

THE VICE-CHANCELLOR'S SPEECH ON THE FIRST DAY OF THE CONVOCATION

MY YOUNG FRIENDS, GRADUATES OF TO-DAY,

I owe you an explanation for the delay in holding the Convocation this year. At the time when the Convocation was due I fell seriously ill, and my illness kept me completely confined to bed for several months. The Convocation had to be postponed till I was able to attend it. I would not deny myself the pleasure of meeting you.

Reasons of space have made it necessary to hold the Convocation in three parts on three successive days. We all feel that this is not a satisfactory arrangement. It takes away considerably from the solemnity of the occasion. But I am afraid this has come to stay until either Government or some other benefactor would favour us with a Convocation Hall worthy of this great University. Our own pressing needs, growing from day to day, absorb all our own resources.

To-day is a most eventful day in your life. For many of you this may mark the end of your toils in one sphere of life and a plunge from the comparative security of student life into the wind-tossed sea of worldly life. I am fully alive to the encircling gloom that darkens the path before you. Yet allow me to convey to you a message of courage and hope in the midst of the depressing conditions that beset you on every side.

I feel the highest admiration for the unflagging zeal and heroic fortitude with which you have braved the panic and privations that have attended you while qualifying for the Degrees you have won. And my deepest sympathy goes out to those of your compeers who have been left behind and whose failure, in most cases, is traceable to the serious interference with studies caused by the war. I am, however, relieved by the thought that many of them have turned their checks in academic pursuit to a noble use by joining one or the other of the various careers opened up by the war and have done well for themselves as well as for the Allied cause. Those students of the University, graduate or undergraduate, who have readily responded to the call of duty and have

won laurels by their contribution to war effort have brought to their *Alma Mater* a distinction not less valuable than those who have attained the highest academic success.

Fortunately, the clouds are lifting and the day is not far off when the sun of Peace will shine upon the world once again The return of normal times is in sight. The victory that has been won in the West will not take long to be consummated by results equally happy and decisive in the East. The extraordinary havoc which the war has been working in every sphere of life bids fair to come to an early close. I fervently hope that a new era of peace and prosperity would dawn upon India also simultaneously with the commencement of the journey in life of those who have received their Diplomas at this convocation.

But Peace hath her victories no less renowned than War—has duties and obligations no less strenuous and exciting than those of war. In the new world that will emerge out of the present war the standard of efficiency in every sphere will be much higher than it has been in the past. I would, therefore, appeal to you most earnestly to keep your powder dry if you intend to win the battles of the coming peace. Not to one "with the unlit lamp or with the ungirt loin" will success come in the new order of things. Vested interests and prescriptive rights, traditional powers and privileges will be cast off as mediaeval superstitions. Every one will have to stand on his own legs and strive with his own hands.

In all the various schemes of world-planning that we are having to-day the most pressing demand has been for equal opportunities for all This is bound to come. But you must not forget that it will impose a terrible responsibility on each individual to work out his own destiny by his own intrinsic worth.

You have so long read together in the class-room. To-day you are going out into the world to practise the great art of living together. And in this, much more than the teachers' training the self-training you have, I trust, derived from your association with fellow-students of all classes and communities, will stand you in good stead. The ideal of your University has indeed been "living together"—an all-round development by yourselves of your various powers and faculties by a living contact with one another—by a collision of mind with mind, of intellect with intellect, of temperament with temperament, of taste with taste. The qualities of initiative, judgment, mental and verbal discipline, tact and courtesy which, I hope, you have developed by your association with one another in your University life will be your permanent assets in life. Let me fervently pray that by a full and judicious use of these great virtues of catholicity and tolerance, sweet reasonableness and spirit of compromise, you will assist in the deliverance of our beloved motherland from her peculiar curse of communal struggle and animosity and hasten the building up of an Indian nation. Remember that a strong welding of minds is required to make a nation. Where the welding holds, the nation holds. Suspicion and hatred have to be overcome. Sympathy and confidence shall have to grow.

I welcome the graduation of women students in such large numbers. To those who have been admitted to their degrees to-day I would make a special appeal not to forget that they should be women first and graduates next. They should not forget that although they have pursued the same course of studies and have been admitted to the same degrees as the male students, their sphere is different. Their life must conform to the time-honoured ideals of Indian womanhood. Let them not think for a moment that the higher education they have received exempts them from discharging their primary duties in their appointed sphere of hearth and home. Let them turn their enlightenment and culture to a sublime use by building up brighter homes. Let them in this manner make their own special contribution to the growth of Indian nationhood.

I would end by reminding you of the two great sayings: "Righteousness exalteth a nation" and "Knowledge is power." No nation can be great without rectitude and integrity. And nothing great has ever been achieved with ignorance. It is knowledge that is power and I would ask you to make "Advancement of learning." which is the motto of your University, your personal motto in life as well. Be a life-long student whatever may be your avocation, and let this Convocation Day be truly a "Commencement Day" and not a "Closing Day".

To all of you my best wishes go on this happy occasion and I pray to God that success may attend all your noble pursuits.

CONVOCATION ADDRESS DELIVERED BY THE VICE-CHANCELLOR ON THE 13TH JULY, 1945

MY YOUNG FRIENDS, GRADUATES OF TO-DAY,

The ceremony in which you have had the privilege to participate to-day will, I am sure, long remain in your mind as marking a red-letter day of your life. While its gay aspect cannot but have a ready appeal to you, to whom the buoyancy of youth presents only the rosy side of life, you should not at the same time remain blind to the grave responsibility you are called upon to shoulder to day. I have just charged you with a sacred task—ever in your life and conversation to show yourselves worthy of the Degrees to which you have been admitted. Many of you will be forced by circumstances to wrench yourselves from the life of study and research and fling yourselves upon the practical life of hard struggle with nothing to aid you but your mental resources developed by

the education you have received from your *Alma Mater* and the lessons of fellow-feeling you have learnt from the company you chose for yourselves. Others, more fortunately placed, will continue to taste the rich fruits of student life to the utmost extent. Some of you will join the public services while others will take up the professions to which you have long been looking forward. Through these inevitable diversities marking the walks of life you will be compelled to prefer, by the force of circumstances or the bend of your mind, a thread of unity should run if the education you have received is worth the name. That is the bond of social interest, the feeling of social interdependence which will blunt the edge of selfishness, generate in you a healthy respect for the other man's point of view and give you the taste of that holy joy which sacrifice for fellowmen alone can yield. From concern for your fellowmen to love of your country, the common mother of us all, is but a short step, which at the same time is the logical sequel to the proper development of your mind. Whatever you do, you cannot afford to forget your motherland which has every right to demand your contribution, ever so little, towards the solution of all her problems, of which the most pressing at the present moment is the attainment of her freedom. The whole of the civilized world has been driven by the weight of international history to recognize the inseparability of the problem of India from the problem of world peace. Being vitally affected by that problem, having everything to gain and nothing to lose from the solution thereof, you cannot consistently with your education and self-respect, afford to remain blind to the efforts now being made to earn for your motherland the place of equality and dignity that should be hers in the family of nations. Your paths may be different but they all should point towards the same goal.

Graduates of Science, your potentialities are vast and your responsibilities are equally great. The aim of Science is the conquest of Nature, which seems to be almost complete. You can very well realize how you can turn yourselves into the most effective vehicles for bringing the good life, the life of ease and peace, within the reach of all. Recall at the same time, from the experiences of the total war which is still tearing the world to pieces, to what depths you can debase yourselves by agreeing to be engines of wanton destruction of man and matter. In you more than in anybody else lies the capacity for ushering in the reign of permanent peace in the world.

Graduates of Commerce, you should remember that no country can be great unless her trade and commerce are fully developed. In spite of the various changes of fortune which your country has undergone, her resources are still vast and wait for national exploitation. While you cannot be fully responsible for the great task, you can be not a little helpful in that respect by directing the attention of your countrymen to the untapped potentialities and organizing their enterprise for turning these resources into national wealth.

Those of you who have taken their degrees in *Teaching*, have chosen the noblest vocation in life, a vocation calling forth sacrifice from you rather than promising you plenty. Remember that the capital of your country—its children, the pillars of its future—will be placed in your charge. You can make of it whatever you like. The life of teachers particularly in this country is one to which nobody with love for material pleasures can willingly be attracted. But if the supreme satisfaction of being entrusted with the task of moulding the minds of the future builders of your nation into proper shape and thereby raising the condition of your country to that extent be something worth having, then you need not repent of your choice.

Graduates of Medicine, yours is the most humanitarian pursuit on earth—the pursuit of bringing relief to suffering humanity. The sacredness of your vocation is not to be described but to be inwardly felt. Love of lucre goes ill with such sacredness, nor will your poor country be in a position to satisfy that love. But if the holy satisfaction of having the capacity to place again on the way to normal life the sick and the destitute whose number is legion in the country, to induce a halo of smile where pain and suffering reigned, appeals to your mind, then you too, I am sure, will not regret your choice.

Graduates of Law, you have no doubt thought of taking law as a profession, for that is the only use you have been trained to make of it. Even here yours will be no mean role, for the dispensation of justice in the land irrespective of personality will very much depend upon what integrity and courage you bring to bear upon your profession, But still higher is the potentiality of law if you study it as a science as it should be studied. Law is intimately connected with life in society in practically all its aspects and that is why knowledge of the elements of law is essential to preparation for peaceful and fruitful citizenship. It should be your duty to spread this knowledge amongst your fellowmen as far as lies in your power and to attempt to study this science minutely, the vastness of which will dawn upon you more and more as you proceed with your studies.

Graduates of Engineering, your capacity and your responsibility are no less than those of Science graduates, since the practical application of scientific researches in everyday life lies more with you than with theoreticians. The resources of your country await development ; the arteries of her communication require opening up in order that the fruit of the development may be brought to the doors of her sons and daughters. You alone can be entrusted with the mechanical side of this benevolent production and distribution.

To all of you my best wishes go on this happy occasion and I pray to God that success may attend all your noble pursuits.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Notification No. T. 710

MATRICULATION EXAMINATION, 1946 & 1947

CLASSICAL LANGUAGE

LATIN

In modification of the previous notifications on the subject, the following courses of studies have been prescribed in Latin for the Matriculation Examination in 1946 and 1947 :—

For the Examination of 1946 :

(*i*) Caesar	De Bello Gallico, Book IV.
(*ii*) Virgil	Aeneid, Book VI (Verses 1-447)

For the Examination of 1947 :

(*i*) Caesar	De Bello Gallico, Book V.
(*ii*) Virgil	Aeneid, Book VI (Verses 1-447).

Senate House.
The 14th June, 1945.

J. CHAKRAVORTI,
Registrar.

Notification No. T. 711

INTERMEDIATE EXAMINATIONS, 1947

ENGLISH

(*a*) Intermediate Poetical Selections (latest edition, published by the Calcutta University). Pieces to be read :—

(1) Shakespeare. The Merchant of Venice, Act IV, Sc. 1.
(2) Milton. On his Blindness; L'Allegro; Il Penseroso.
(3) Wordsworth. Yarrow Visited; Yarrow Unvisited
(4) Coleridge. The Rime of the Ancient Mariner
(5) Byron. The Ocean
(6) Shelley. To Night
(7) John Keats. Ode to Autumn
(8) Tennyson. Morte D'Arthur; Sir Galahad
(9) R. Browning. The Patriot
(10) R. Bridges. London Snow
(11) R. Kipling. Cities and Thrones and Powers
(12) W. de la Mare. All that's Past
(13) R. Brooke. These Hearts were Woven of Human Joys and Cares
(14) Owen. Anthem for Doomed Youth

(*b*) Intermediate Prose Selections. Pieces to be read—

(1) J. H. Newman. The Northman
(2) Sir James Jeans. The Dying Sun
(3) D. H. Lawrence. The Rocking Horse Winner
(4) W. M. Thackeray. George III
(5) Virginia Woolf. Dorothy Wordsworth.

(*c*) Intermediate Bible Selections (published by the University). Pieces to be read—

Genesis—The story of Cain and Abel
Exodus—Mount Sinai and the Ten Commandments
Judges—The Story of Gideon

The First Book of Samuel—The whole
The Book of Daniel—Balshazzar's Feast
The Gospel according to St. Matthew

(*a*) The Visit of the Wise Men from the East
(*b*) The Massacre of the Innocents
(*c*) John the Baptist and the Baptism of Jesus
(*d*) The Temptation of Jesus
(*e*) The Sermon on the Mount
(*f*) The Feast at Levi's House
(*g*) The Parable of the Sower
(*h*) A Group of Parables

VERNACULARS

BENGALI

Intermediate Bengali Selections (latest edition, published by the Calcutta University). Pieces to be read :—

Prose

Akshaykumar Datta	...	Mitrata
Bankimchandra Chattopadhyay	...	(*a*) Biral, (*b*) Bahubal O Bakyabal
Rajkrishna Mukhopadhyay	...	Sabhyata
Kaliprasanna Ghosh	...	Asru
Girishchandra Ghosh	...	Vivekananda
Rameschandra Datta	...	Haldighater Juddha
Bipinchandra Pal	...	Bangadarsan O Bankimchandra
Rabindranath Tagore	...	(*a*) Sahityer Samagri, (*b*) Maryada
Akshaykumar Maitreya	...	Sekaler Sukh-Duhkha
Swami Vivekananda	...	Swadesh Mantra
Asutosh Mukhopadhyay	...	Jatiya Sahityer Unnati
Ramendrasundar Trivedi	...	Mahakabya
Balendranath Tagore	...	Subha Utsab
Arabinda Ghosh	...	Kshamar Adarsa
Saratchandra Chattopadhyay	...	Andharer Rup
Khagendranath Mitra	...	Acharyya Ramendrasundar
Muhammad Barkatullah	...	Kabi Hafez

Poetry

Bidyapati	...	Atma Samarpan
Kasiram Das	...	Samudramanthane Sib
Madhusudan Datta	...	(*a*) Bangabhasha, (*b*) Niladhvajer Prati Jana
Biharilal Chakrabarti	...	Himalay
Hemchandra Bandyopadhyay	..	Satisunya Kailash
Girishchandra Ghosh	...	Juraite Chai
Nabinchandra Sen	...	Naridharma
Rabindranath Tagore	...	(*a*) Bhasha O Chanda: (*b*) Sadhana : (*c*) Sankha
Akshaykumar Baral	...	Manab Bandana
Dwijendralal Roy	...	Mebar Patan
Rajanikanta Sen	...	Setha ami ki gahiba gan
Chittaranjan Das	...	Sagar Sangit
Jatindramohan Bagchi	...	Sabarir Pratiksha
Satyendranath Datta	...	Sindhu Tandab
Nazrul Islam	...	Daridrya
Humayun Kabir	...	Janma

HINDI

Intermediate Hindi Selections (published by the University)—The whole book.

SECOND LANGUAGES

SANSKRIT

Intermediate Sanskrit Selections, latest edition (published by the Calcutta University), Pieces to be read :—

(1) Sibicharitam.
(2) Ravana-Vibhishana-Samvadah.
(3) Niyateh Prabhutwam.

(4) Kavya-Purushotpattih.
(5) Rajavahanacharitam.
(6) Kadambarivilapah.
(7) Damayantikatha.

PALI

Intermediate Pali Selections (published by the Calcutta University). Pieces to be read :—

PROSE

From Devata Ayacana to Dedication of Jetavana and the following pieces:—Buddha and Bahiya. Schism at Kosambi. Buddha on the Welfare of the Vajjis. Nibbana. Jaccandhanam Hatthidassanam. Importance of Sila. Notion of Puggala.

POETRY

Padhana Sutta. Dhaniya Sutta. Gahthas of Talaputa and Punnika. Dutiya Dhammasangiti. Despatch of Missionaries.

SPECIAL PAPER IN PALI IN LIEU OF PAPER IN VERNACULAR

Intermediate Pali Selections. Pieces to be read :—

PROSE

The first seventeen pieces from Devata Ayacana to Dedication to Jetavana.

POETRY

Rejoicings at Siddhattha's Birth.
Dhariya Sutta.
Downfall of the Brahmins.
Gathas of Silava and Mahapajapati Gotami.

BENGALI

Rabindranath Tagore. Sankalan—Pieces to be read :—Sikshar Milan; Purba O Paschim; Sarat; Banshi; Sandhya O Prabhat.

Bankimchandra Chatterjee. Kamalakanter Daptar—Pieces to be read :—Basanter Kokil; Phuler Bibaha; Biral; Dhenki.

Michael Mudhusudan Datta. Chaturdaspadi Kabitabali.—Pieces to be read :—Kasiram Das, Kirttibas, Kalidas, Jasher Mandir, Sripanchami, Pran, Aswin Mas, Karun Ras, Bir Ras, Raudra Ras, Iswarchandra Vidyasagar, Valmiki, Mitrakshar.

Biharilal Chakrabarti. Kavya Sangraha (Published by the Cacuttal University). Pieces to be read—(a) Saradamangal, Canto II; (b) Sadher Asan, Canto I.

Mohitlal Majumdar. Kavya-Manjusha—Pieces to be read :—Syamsundar, Siber Dakshalay-Yatra, Matri-Mangal, Bankim-Biday, Prarthana (Rabindranath Tagore), Chashar Ghare, Charbak O Manjubhasha, Siulir Biye, Bangla Ma.

SENATE HOUSE, J. CHAKRAVORTI,
The 19th June, 1945. *Registrar.*

Notification No. T. 712

B.A. Examination, 1947

ENGLISH

(*Pass and Honours*)

(a) A Book of Essays (Published by the University)
Pieces to be read :—

(1)	Hazlitt	My First Acquaintance with Poets
(2)	Asquith	Biography
(3)	Lowes	The Noblest Monument of English Prose
(4)	Virginia Woolf	How It Strikes a Contemporary
(5)	Huxley	Wordsworth in the Tropics

(b) Young, C. B. (Selected and Edited) Great English Poems—Poems to be read :—
From Milton to Browning, with the exception of Dryden and Pope.

(c) Pater : Appreciations—The whole book with the exception of (*i*) La Morte and (*ii*) Postscript.

ALTERNATIVE PAPER IN ENGLISH

English Essays ed. Cuthbert Robb (the whole book)

VERNACULARS

BENGALI

Jatiya Sahitya—Sir Asutosh Mukhopadhyay.

Pieces to be read :—

(*a*) Mahakabi Michael Madhusudan Datta.
(*b*) Banga Sahityer Bhavishyat.

Samalochana Sangraha (published by the Calcutta University)

Pieces to read :—

(*a*) Bankimchandra Chattopadhyay—Dinabandhu Mitra.
(*b*) Akshaychandra Sarkar—Jaydeb.
(*c*) Rabindranath Tagore—Sahitya Samalochana.
(*d*) Jitendralal Basu—Adhunik Banga Sahitye 'Ma'.
(*e*) Purnachandra Basu—Ramprasad.

Chitra—Rabindranath Tagore.

Pieces to be read :—

(*a*) Chitra; (*b*) Antaryami; (*c*) Sadhana; (*d*) 1400 Sal.

ASSAMESE

Prose

J. Dowerah. Kathakavita.—Pieces to be read :—
Ejoneeburee; Mogoneear; Epakigolap; Chehoki Manooah; Etitipoehi Charai; Shapon; Prakritee; Pralay; Satru-aro Mitra; Simaie Diahee Dhara; Ketoki.

Poetry

Jogeswar Sarma—Satapatra. Pieces to be read :—

Laksminath Bezborua	Malatee.
Chandrakumar Agarwalla	Parakritee.
Ambikagiri Raichaudhury	Tandra Bhanga.
Laksminath Phukan	Brahmaputrar Prati.
Parbati Prosad Barua	Sonar Harina.
Dimbeswar Neog	Abodha
Raghunath Chaudhury	Dabikatara.
Jamuneswari Khataniar	Bidai.
Durgeswar Sarma	Kibejen nai nai.
Ratneswar Mahanta	Shasan.
Mofisuddin Ahmed	Din Kana
Hiteswar Barborua	Chalameo.
Surjyakumar Bhuyan	Sristee Patanee.
Lakhmidhar Sarma	Maran Deota.

Nilmani Phukan—Jyoti Kana. Pieces to be read :—
Dhrubatara; Akas; Diganta; Nijam; Sagor; Khud; Sandhya; Tustee; Tyag; Ekagrata; Bhrantee; Pachoa; Bijnan.

SECOND LANGUAGE

SANSKRIT

(*Honours Course*)

Vedic Selections (Published by the Calcutta University).

Hymns to be read :—

(1)	Hymn. No.	1.	Agni (I. 1)
(2)	,,	3.	Surya (I. 115)
(3)	,,	5.	Indra (II. 12)
(4)	,,	6.	Mitra and Varuna (V. 62)
(5)	,,	7.	Pusan (VI. 54)
(6)	,,	8.	Yama (X. 14)
(7)	,,	9.	Aksha (X. 34)
(8)	,,	10.	Hiranyagarbha (X. 121)
(9)	,,	11.	Devisukta (X. 125)

Satapatha Brahmana
Manu-Matsya-Katha
Isa-Upanisad (Verses 1-10)
Svetasvatara (Chapter III)

PALI

(Pass Course)

Prose

B.A. Pali Selections (Published by the Calcutta University
Pieces to be read :—

Majjhima Nikaya : Dhammacetiya Sutta, Bhaddekaratta Sutta
Aggi Vacchagotta Sutta
Milindapanha : Pages 37-72.
Atthakatha : Marriage of Visakha, Porana Vajjidhamma,
Quarrel between Ajatasattu and the Vajjis.

Poetry

Dhammapada : The following vaggas :—
Yamaka, Appamada, Citta, Puppha, Sahassa, Jara, Atta, Magga, Danda, Naga, Brahmana.
(The Appamada and Sahassa Vaggas are to be read along with the Appamada-Vagga and Sahasa-Vagga of the Prakrit Dhammapada, published by the Calcutta University).
Samyutta Nikaya : The following pieces :—
Kutika, Jata, Acchara, Kavi, Sisupacala, Vajira, Vangisa.

PALI

(Honours Course)

B.A. Honours Pali Selections (published by the Calcutta University). Pieces to be read :—

Prose

Digha Nikaya : Last Journey of Buddha, Problem of Future Existence, Kutadanta-sutta.
Vibhanga :—Paccayakara-Vibhanga.
Vinaya Callavagga : Pancasati Vinaya-Sangiti.
Samantapasadika : Legend of Asoka, Nos. 2, 4, 5 and 6.

Poetry

Thera-Theri-Gatha : The Psalms of Talaputa and Isidasi.
Suttanipata : Brahmana-dhammika Sutta and Parayanavagga (Vatthugatha).
Saundarananda Kavya : Nanda Parivrajanam.
Chronicles : Acariyavadam.

BENGALI

(Pass Course)

Sakta Padabali (compiled by) Ray, Amarendranath. portions to be read :—Agamani and Vijaya o ly.

Sonar Tari, by Tagore, Rabindranath. Pieces to be read :—Sonar Tari; Hing Ting Chhat; Paraspathar; Vaishnab Kabita; Dui Pakhi; Gan Bhanga; Samudrer Prati; Visva-nritya; Mayabad; Bandhan; Mukti.

Mahabharati, by Bagchi, Jatindramohan : Pieces to be read :—(*a*) Karna (*b*) Duryodhan; (*c*) Mahananda Math; (*d*) Bhakta Bhola.

Jijnasa, by Trivedi, Ramendrasundar : Pieces to be read :—(*a*) Sukha Duhkha; (*b*) Satya; (*c*) Ke Bara; (*d*) Saundaryya Tattva.

Senate House, J. CHAKRAVORTI,
The 23rd June, 1945. *Registrar.*

AFFILIATIONS OF COLLEGES

CHAUMOHANI COLLEGE, NOAKHALI

It is notified for general information that, in extension of the affiliation already granted, the Governor is pleased to sanction affiliation of the Chaumohani College, Noakhali, to the Calcutta University in English, Bengali (Vernacular and Second Language), Sanskrit, Arabic, Persian, History, Economics and Philosophy to the B.A. (Pass) standard with effect from the commencement of the session 1945-46, *i.e.*, with permission to present candidates at the examination in those subjects from 1947 and not earlier.

RAMKRISHNA MISSION VIDYAMANDIR, BELUR MATH

It is notified for general information that, in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the Ramkrishna Mission Vidyamandir, Belur Math, Howrah, to the Calcutta University in Commercial Geography and Commercial Arith-

metic and Elements of Book-Keeping to the I.A. standard from the commencement of the session 1945-46 with permission to present candidates for the examination in these subjects from 1947 and not earlier.

WOMEN'S COLLEGE, CALCUTTA

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Women's College, Calcutta shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I.A. Standard with permission to present candidates at the examination in those subjects from 1947 and not earlier.

VIDYASAGAR COLLEGE

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Vidyasagar College, Calcutta, shall be affiliated to the Calcutta University in Geography to the B.A. and B.Sc. (Pass) standards with permission to present candidates at the examination in the subject from 1947 and not earlier.

RAMANANDA COLLEGE, VISHNUPUR

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, the Ramananda College, Vishnupur, Bankura shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, Arabic, Persian, History, Logic, Civics, Commercial Geography, Commercial Arithmetic and Elements of Book-keeing to the I.A. standard, with permission to present candidates at the examination in those subjects from 1947 and not earlier.

BRAJAMOHAN COLLEGE, BARISAL

It is notified for general information that in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the Brajamohan College, Barisal, to the Calcutta University in History to the B. A. Honours standard with effect from the commencement of the session 1945-46, *i. e.*, with permission to present candidates for the examination in the subject from 1947 and not earlier.

MURARICHAND COLLEGE, SYLHET

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Murarichand College, Sylhet, shall be affiliated to the Calcutta University in Biology and Zoology to the I.Sc standard and in Botany to the B.Sc. standard with permission to present candidates at the examination in the subjects from 1947 and not earlier.

VICTORIA INSTITUTION, CALCUTTA

It is notified for general information that in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the Victoria Institution, Calcutta, to the Calcutta University in Philosophy to the B.A. Honours standard with effect from the commencement of the session 1945-46, *i.e.*, with permission to present candidates for the examination in the subject from 1947 and not earlier.

ASUTOSH COLLEGE, CALCUTTA

It is notified for general information that in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the Asutosh College, Bhowanipur, to the Calcutta University in the following subjects up to the standards noted against them from the commencement of the session 1945-46, *i.e.*, with permission to present candidates in those subjects for the examinations from 1947 and not earlier :

(1) Geography ... to B.A. and B.Sc. Pass standard.

(2) English, Bengali, Hindi, Accountancy, Commercial Law, General Economics, Indian Economics, Business Organisation, Commercial Geography, Advanced Accountancy and Auditing, Banking and Currency and Public Administration and Public Finance... to B.Com. standard.

BURDWAN RAJ COLLEGE

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, the Burdwan Raj College, Burdwan, shall be affiliated to the Calcutta University in Physics and Chemistry to the B.Sc. (Psss) standard and in Mathematics to the B.Sc. (Pass and Honours) standards with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

MAHARAJA MANINDRACHANDRA COLLEGE, CALCUTTA

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Maharaja Manindrachandra College, Calcutta, shall be affiliated to the Calcutta University in English, Bengali, Accountancy, Commercial Law, General Economics, Indian Economics, Business Organisation, Commercial Geography, Advanced Accountancy and Auditing and Banking and Currency to the B.Com. standard with permission to present candidates at the examination in those subjects from 1947 and not earlier.

A. H. COLLEGE, BOGRA

It is notified for general information that in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the A. H. College, Bogra to the Calcutta University in Arabic to the B.A. (Honours) standard, in Bengali to the B.A. (Pass and Honours) standards and in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping and Bengali to the I.A. standard with effect from the commencement of the session 1945-46 *i.e.*, with permission to present candidates for the examinations in those subjects from 1947 and not earlier.

SCOTTISH UNIVERSITIES MISSION COLLEGE, KALIMPONG

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Scottish Universities Mission College, Kalimpong, shall be affiliated to the Calcutta University in Hindi (Vernacular) to the I.A. standard with permission to present candidates to the examination in the subject from 1947 and not earlier.

ASUTOSH COLLEGE, KANUNGOPARA

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Sir Asutosh College, Kanungopara, Chittagong, shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I.A. standard; in Economics to the B.A. (Honours) standard, in Pali to the B.A. (Pass) standard, and in Physics, Chemistry, Mathematics, English and Bengali (Vernacular) to the Intermediate standard with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

ASANSOL COLLEGE

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the Asansol College, Asansol, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Physics, Chemistry, Biology and Mathematics to the I Sc. standard, with permission to present candidates at the examination in those subjects from 1947 and not earlier.

SUNAMGANJ COLLEGE

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Sunamganj College (Sylhet) shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-Keeping and Bengali (Second Language) to the I.A. standard and in English, Bengali (Vernacular), Physics, Chemistry and Mathematics to the I.Sc. standard, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

PRESIDENCY COLLEGE, CALCUTTA

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, the Presidency College, Calcutta, shall be affiliated to the Calcutta University in Bengali and Urdu as Second Languages to the I.A. and also to the B.A. Pass and Honours standards, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

BALLYGUNGE GIRLS' INSTITUTION

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the college section of the Ballygunge Girls' Institution shall be affiliated to the Calcutta University in English, Bengali and Hindi (Vernacular), Bengali (Second Language), Sanskrit, History, Civics, Logic, Commercial Geography and Botany to the I.A. standard, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

VICTORIA COLLEGE, NARAIL

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the Victoria College, Narail, shall be affiliated to the Calcutta University in Bengali (Second Language) to the I.A. standard and in Biology to the I.A. and I.Sc. standards, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

SETH ANANDRAM JAIPURIA COLLEGE, CALCUTTA

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Seth Anandram Jaipuria College, Calcutta, shall be affiliated to the Calcutta University in (*i*) English, Bengali and Hindi (Vernacular), History, Logic, Civics, Mathematics, Commercial Geography and Commercial Arithmetic and Elements of Book-Keeping to the I.A. standard, (*ii*) in English, Bengali and Hindi (Vernaculars), History, Economics, and Philosophy to the B.A. (Pass) standard, and (*iii*) in English, Hindi, Bengali, French, Japanese, Accountancy, Commercial Law, General Economics, Indian Economics, Business Organisation, Commercial Geography, Advanced Accountancy and Auditing, Banking and Currency, Economic History and Modern Industrial Organisation to the B.Com. standard, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

RAJENDRA COLLEGE, FARIDPUR

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Rajendra College, Faridpur, shall be affiliated to the Calcutta University in Commercial Geography and Commercial Arithmetic and Elements of Book-Keeping to the I.A. standard, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

NALBARI COLLEGE, ASSAM

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, Nalbari College, Assam, shall be affiliated to the Calcutta University in English, Assamese (Vernacular), Sanskrit, Arabic, Persian, History, Civics, Logic and Mathematics to the I.A. standard, with permission to present candidates at the examination in those subjects from 1947 and not earlier.

DARRANG COLLEGE, TEZPUR

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, Darrang College, Tezpur, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Assamese (Vernacular), Sanskrit, Logic, Civics, Arabic, Persian, History, Commercial Geography, Commercial Arithmetic and Elements of Book-Keeping, and Mathematics to the I.A. Standard, with permission to present candidates at the examination in these subjects from 1947 and not earlier.

ANANDACHANDRA COLLEGE, JALPAIGURI

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the Anandachandra College, Jalpaiguri, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, Bengali (Second Language), Economics, History, Arabic and Persian to the B.A (Pass) standard with permission to present candidates at the examination in those subjects from 1947 and not earlier.

GURUDAYAL COLLEGE, KISHOREGANJ

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the Gurudayal College, Kishoreganj, shall be affiliated to the Calcutta University in Bengali (Second Language) to the I.A. standard and in English, Bengali (Vernacular), Economics, History, Philosophy, Sanskrit, Arabic and Persian to the B.A. (Pass) standard with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

Senate House, J. CHAKRAVORTI,

Registrar.

NOTICE

Circular No. S/382/L.D.A.

LAST DATE OF ADMISSION FOR MATRICULATION CANDIDATES

It is hereby notified for general information that 31st August, 1945, has been fixed as the last date of admission to recognised High Schools for candidates who were sent up for the Matriculation Examination in 1945, but could not appear at or failed to pass the said examination. Such students will be required to pay Tuition fees from July, 1945.

Applications from such students, for sanction to their admission to recognised High Schools after the aforesaid date, will be entertained up to 31st October, 1945, on receipt of the usual Late Admission fee of Rs. 2.

Senate House, J. CHAKRAVORTI,
The 20th July, 1945. *Registrar.*

INTERMEDIATE, B.A., B.Sc., AND B.T. EXAMINATIONS, 1946.

It is hereby notified for general information that 19th November, 1945, has been fixed as the last date for receiving applications from Teachers and from Female candidates for permission to appear at the Intermediate, B.A., B.Sc. and B.T. Examinations in 1946 as non-collegiate students.

Applications submitted after 19th November, 1945, must be accompanied by a fee of Rs. 5 each. No application will, however, be entertained after 31st December, 1945.

M.A. AND M.Sc. EXAMINATIONS, 1946

It is hereby notified that 31st January, 1946, has been fixed as the last date for receiving applications from candidates for permission to appear at the M.A. or M.Sc. Examination in 1946, as Private Students.

Applications submitted after 31st January, 1946, will be entertained only if accompanied by a fee of Rs. 5 each. No application will, however, be entertained after 30th April, 1946.

No one shall be permitted to appear at the M.A. or M.Sc. Examination in any Scientific subject without prosecuting a regular course of study in that subject in the University Post-Graduate Classes for a period of two academical years.

Note.—All applications for necessary permission are to be submitted in the prescribed form, which may be had from the Office of the undersigned.

Senate House, J. CHAKRAVORTI,
The 19th July, 1945. *Registrar.*

A NEW DOCTOR OF SCIENCE

The undermentioned candidate is admitted to the Degree of Doctor of Science. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated below :—

Girindranath Bhattacharyya

Title of the thesis—" Studies of some Fundamental Physical and Physicochemical Properties of Natural Resins."

Senate House, A. P. DASGUPTA
The 22nd June, 1945. *Controller of Examinations (Offg.).*

CERTIFICATE EXAMINATIONS IN SOCIAL WORK

The undermentioned candidates are declared to have passed the Certificate Examination in Social Work, May, 1945 in the class under which their names appear :

IN ORDER OF MERIT

First Class

1. Banerjee, Frank. 2. Shridhar Malhar Diknale. 3. Pratapchand Nayar. 4. Anant Narayan Sheti. 5. Chandra Bhushan Prasad. 6. K. M. Nasirul Haque. 7. Gopal Singh Ahluwalia.

Second Class

1. Onkar Nath Sharma. 2. Mitra, Sibdas. 3. Balwant Singh Wallia.

The undermentioned candidate who was allowed to appear at the examination in parts only is declared to have passed the Certificate Examination in Social Work, May, 1945 :

Vidya Dhari Puri.

Senate House, A. P. DASGUPTA,
The 29th June, 1945. *Controller of Examinations (Offg.).*

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CALCUTTA REVIEW

SEPTEMBER, 1945

INDIANISATION OF THE CIVIL SERVICES

A. K. Ghosal, M.A., Ph.D. (Lond.)

Dacca University

I

The system of recruitment of the Company's Civil Service by patronage was eventually replaced by the system of open competition, rather grudgingly though. This synchronised with the demise of the Company and the advent of the administration under the Crown. It came, of course, principally as a device for reforming the administrative machinery, but it also very much fitted in with the new orientation of policy of British rule in India that came about with the transference of administration from the Company to the Crown and was necessitated by the tragic experience of the Mutiny. It was believed in many quarters that the Mutiny could be averted if there had been channels to provide the rulers with the means of knowing how their measures were received by the people and of scenting discontent before it developed into a popular outburst. It was resolved therefore to associate Indians in the administration as far as possible, consistently with keeping the responsibility of administration in the hands of Her Majesty's Government and Parliament. That explains the increasing introduction of representative Indian non-official element in both Central and Provincial legislative bodies as also the measures taken towards the extended employment of Indians in the civil services. It would not perhaps be out of place in this connection to quote extracts from a minute written by Sir Bartle Frere in 1860:[1]

"The addition of the native element has, I think, become necessary owing to our diminished opportunities of learning through indirect channels what the natives think of our measures, and how the native community will be affected by them. It is useless to speculate on the many causes which have conspired to deprive us of the advantages which our predecessors enjoyed in this respect. Of the fact there can be no doubt, and no one will I think object to the only obvious means of regaining in part the advantages which we have lost, unless he is prepared for the perilous experiment of continuing to legislate for millions of people, with few means of knowing, except by a rebellion, whether the laws suit them or not.

[1] Quoted in Montagu-Chelmsford Report, para. 60.

It is a great evil of the present system that Government can rarely learn how its measures will be received or how they are likely to affect even its European subjects, till criticism takes the form of settled and often bitter opposition."

Indians had, of course, begun to be appointed, particularly in judicial offices and also in subordinate administrative positions even so far back as the days of Cornwallis, opposed as he was to the appointment of Indians as a matter of policy. It was dictated by expediency and urgent necessity in view of the acquisition of new territories by the Company and also the expansion of administrative activities. This led to the growth of the Uncovenanted Civil Service which was mainly manned by Indians. The ban against employment of Indians in public offices was formally lifted by the Charter Act of 1833.[2]

In an explanatory Despatch the Court gave its interpretation of the relevant provision of the Act in the following terms: "The Court conceives this section to mean that there shall be no governing caste in British India; that whatever other tests of qualification may be adopted, distinction of race or religion shall not be of the number, that no subject of the King, *whether of Indian or British or mixed descent, shall be excluded either from the posts usually* conferred on uncovenanted servants in India or from the covenanted service itself, provided he be otherwise eligible. The effect of the Act was "not to ascertain qualification, but to remove disqualification."

So far as the Covenanted branch was concerned the Act or the Despatch did not bring about any change; in the uncovenated service, however, they produced practical results of real consequence. A very large proportion of the posts already existing and also many offices newly created came to be held by Indians. In regard to posts reserved by law (Act 33 Geo. III) to the Covenanted service the Act of 1833 remained a dead letter. The nomination to these posts vested in the Directors and no Director ever nominated an Indian. By the Act of 1853, this service was thrown open to free competition and theoretically both Indians and Britishers were equally eligible, but the conditions of the examination—particularly its venue in London and the choice of subjects specially from the curriculum of British Universities—practically shut out Indians. As the Duke of Argyll, then Secretary of State for India, remarked in a Despatch to the Government of India, dated April 8, 1869, with reference to the existing regulations regarding competitive examination in England: "It is clear that the regulations which forbid the appointment to the Covenanted Civil Service of any person who shall not have passed successfully through competitive examinations held in England, are regulations which practically exclude the Natives of India from that service." The principle of the Act of 1833 was again reaffirmed in Her Majesty's proclamation of 1858 in the following words:

"And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service the duties of which they may be qualified, by their education, ability and integrity, duly to discharge."

With the assumption of responsibilities by the Crown the policy of associating Indians in all branches of public services was deliberately adopted, if not from a liberal impulse, at least as a matter of policy and not simply negatively by way of the removal of a previously existing ban but positively with a view to setting apart as many offices for Indians as could be spared consistently with the maintenance of stability of British rule and maintaining the British character of the administration. The question of providing for other and better methods

[2] The provision in the Act is as follows:
"No native of the said territories (India) nor any natural-born subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, colour or any of them, be disqualified from holding any place, office, or employment under the said Company."

of employment of Indians engaged the attention of the authorities in England and formed the subject matter of protracted discussion and correspondence between the successive Secretaries of State and Governors-General in the sixties and seventies, of the last century. Various measures were tried from time to time for a more extended employment of Indians, but none of them fully satisfied Indian aspirations. In regard to the uncovenanted branch of the service, the matter was already placed on a fairly satisfactory footing. The status of the uncovenanted service was improved by the creation of a class of officers known in Regulation provinces as Deputy Collectors and in non-Regulation provinces as Extra-Assistant Commissioners. The salaries of judicial officers in the uncovenanted service were also considerably increased about the year 1867. In a public Despatch from the Government of India in the Home Department, dated May 2, 1878, reviewing the steps taken towards more extended employment of Indians in the higher services, it was stated that the proportion of uncovenanted posts held by natives was at the time quite sufficient. But in regard to posts reserved by law (Act of 1793) in the covenanted service, however, inspite of the Act of 1833, the Queen's Proclamation of 1858, and the statute of the same year the position did not very much improve. Various proposals were therefore mooted from time to time to give effect to the policy of admitting natives of India into the Covenanted service in increased numbers apart from the channel of competitive examination in England, which may be detailed here.

Among these measures we should mention first the statute of 1861 (24 and 25 Vic., cap. 54). The primary purpose of this Act was, of course, in the words of Sir Charles Wood, the then Secretary of State for India, "to confirm certain appointments in India and to amend the law concerning the Civil Service there." The exigencies of public service necessitated a departure from the provisions of the statute of 1793 which required all vacancies in the Company's civil service under the degree of members of the council to be filled from among the Covenanted Civil servants of the Company and the appointment to many such posts of military and uncovenanted officers, both Europeans and Natives. This was, of course, in clear contravention of the law. So it became necessary to legalise these appointments. While legalising them Parliament took this opportunity to define more accurately the appointments to be reserved[3] under ordinary circumstances,

[3] These were specified in the schedule annexed to the Statute, and all such offices which might be created thereafter. The schedule enumerated the following offices :—

Secretaries, Junior Secretaries, and Under-Secretaries to the several Governments in India, except the Secretaries, Junior Secretaries and Under-Secretaries in the Military, Marine and Public Works Departments.

Accountant General, Cviil Auditor, Sub-Treasurer.

Judicial	Revenue
1. Civil and Sessions Judges, or Chief Judicial Officers of districts in the Provinces now known as Regulation provinces.	1. Members of the Board of Revenue in the Presidencies of Bengal and Madras.
2. Additional and Assistant Judges in the said Provinces.	2. Secretaries to the said Boards of Revenue.
3. Magistrates or Chief Magisterial officers of districts in the said Provinces.	3. Commissioners of Revenue or Chief Revenue Officers of Divisions in the Provinces now known as Regulation Provinces.
4. Joint-Magistrates in the said Provinces.	4. Collectors of Revenue or Chief Revenue Officers of districts in the said Provinces.
5. Assistant Magistrates or Assistants to Magistrates in the said Provinces.	5. Deputy or Subordinate Collectors where combined with the office of Joint Magistrate in said Provinces.
	6. Assistant Collectors or Assistants to Collectors in the said Provinces.
	7. Salt agents.
	8. Controller of salt chowkies.
	9. Commissioners of Customs, Salt, and Opium.
	10. Opium agents.

for members of the Covenanted Civil Service. As Sir Charles Wood remarked "the object of the statute was to prevent jobbing in Indian appointments on the part of the Indian authorities." At the same time the Act permitted under special circumstances, the appointment to these reserved posts by the authorities in India, of course subject to some restrictions, of persons other than covenanted servants. These restrictions, were: (1) "that no person shall be so appointed who has not resided for at least seven years in India;" (2) "that every person previously to his being so appointed to any of the offices in the Revenue and Judicial Departments..... shall pass an examination in the Vernacular language of the district in which he is to be employed where such examination is now required; and shall be subject to all the departmental tests and other qualifications and restrictions which are or may be imposed in the like case on Covenanted Civil servants;" (3) "that every such appointment shall be provisional only, and shall forthwith be reported to the Secretary of State in Council of India, together with the special reasons for making the same;" and (4) "that, unless the Secretary of State in Council shall approve such appointment, with the concurrence of a majority of members present at a meeting, and shall within twelve months from the date of such appointments notify such approval to the authority by whom the appointment was made, then such appointment shall be cancelled." The restrictions would appear to be wide enough to prevent any reckless use of the power vested in Indian authorities. But still within the limited sphere it left the door open for the authorities to appoint Indians to covenanted posts otherwise than by the channel of competition which, for all practical purposes, was closed to them.

Like its predecessors, however, this law was followed by no practical endeavour to employ natives of India in the reserved posts. Only two such appointments were made.

So the question was again raised in 1867. It arose as follows. Mr. Davies, the Financial Commissioner of Oudh, quoted in his report for 1865-66 certain remarks made by one Mr. Tucker* about objections to the exclusion of native officers of ability from high administrative positions, and the Government of India, in reply, enquired of Mr. Davies if he had any remedy to suggest.

Noticing this the then Secretary of State Sir Stafford H. Northcote in a Despatch to the Government of India of May 31, 1867[4] while approving of the reference made by the latter on the subject remarked: "But the subject is so general and of such grave importance to the progress of India, having regard to the development of education which is now taking place, that I should desire to see the whole question taken into careful review by your Excellency's Government."

This direction of the Secretary of State led to the adoption of a Resolution by the Government of India on August 19, 1867, [communicated to the former in a Despatch of Foreign Department (General), dated September 13, 1867] which after referring to the facilities already offered to Indians by the creation of the offices of Deputy Collectors and Extra-Assistant Commissioners recognised generally the eligibility of natives of India to higher administrative and judicial offices than they had yet generally reached, but looked to the Non-Regulation provinces as the chief field in which to satisfy their legitimate ambition. Sir Stafford Northcote while approving of the resolution in principle thought that it did not go far enough and that there was room for carrying out the principle to a considerable extent in Regulation provinces also in respect of higher offices

* The remarks were to the following effect: That there was no greater administrative evil in our system than the manner in which many native officers of ability are, at early period of life, shorn of all incentives to exertion by bar set to their promotion.

4 Revenue (Foreign) No. 33, dated May 31, 1867 to the Governors-General in Council *vide* P.P., Vol., LV of 1879 (C. 2376).

almost of the same rank as those reserved by law for the Covenanted Civil Service.[5] In this sphere, Sir Stafford pointed out, " while all due consideration should be shown to well-deserving incumbents, both as regards their present position and their promotion, there can be no valid reason why the class of appointments which they now hold should not be filled, in future, by natives of ability and character."

To implement this direction of the Secretary of State, in July, 1868, the Government of Lord Lawrence submitted a scheme proposing the institution of a number of scholarships of £200 a year tenable for three years to encourage Indians " to resort more freely to England for the purpose of perfecting their education and of studying for the various learned professions or for the Civil and other Services" in India.[6] The scholarships were to be awarded partly on the result of competition and partly by means of the nomination of duly qualified persons.

The Secretary of State, however, regarded the scheme as quite inadequate for the great object in view and desired that it should be considered only experimental pending the passing of a more complete measure through Parliament, which he had in contemplation. With reference to the scheme he remarked[7]:

" It was the only one open to our adoption if the Natives of India were not to be wholly excluded from any share in the higher offices connected with the administration of their country. But the whole condition of the case will be entirely altered if the law be changed". He pointed out that accepting the existing order under which all appointments in the covenanted Civil Service were strictly confined to persons who passed through open competitive examinations the scheme provided the only condition which could enable natives of India to be at all admitted to those appointments. But he questioned the propriety of the existing system from the point of view of the desirability of admitting Indians to the services in larger numbers. He therefore suggested that the law should be so changed as to set free the Government of India to appoint Natives to all or any of the offices now exclusively confined to the Covenanted Civil Service. He thought that the competitive examination was not the only or the best test of fitness for holding administrative offices in India. " On the whole," he continued, " however, I have come to the conclusion that our duty to the Natives of India, in respect to giving them a larger share of employment in the administration of their own country, is a duty which must mainly be discharged in India on the principle of careful and cautious selection. A more free employment of them in the uncovenanted service and promotion according to tried ability from that service to the covenanted would seem to be the method of proceeding least beset with difficulties and least open to objection. This would indeed be a competitive examination of the best kind."

On July 10, 1869, the Secretary of State in a Despatch to the Government of India, expressed a desire that the scheme should be suspended and the latter reluctantly complied with the desire, noting their apprehension that the suspension might cause disappointment in the country. Meanwhile the legislation spoken of above was passed through Parliament and the Secretary of State (the Duke of Argyll) informed the Government of India in a Despatch[8] of the passing of a bill, the provisions of which would effectually carry out his desire, that Natives of India should be appointed to such high offices under Government as they might be fitted for by their qualifications. The object

[5] Despatch of Secretary of State to Government of India, dated February 8, 1868.
[6] Home Department (Education) Despatch to the Secretary of State in Council, dated July 7, 1868.
[7] Despatch (Education), dated April 8, 1869, to Governor-General in Council.
[8] Despatch, dated March 31 1870.

of the Statute of 1870 (33 Vic., cap. 3) was stated under section 6 to be to provide "additional facilities . . . for the employment of Natives of India of proved merit and ability in the Civil Service of Her Majesty in India." It was laid down that nothing in any "Act of Parliament or other law now in force in India shall restrain the authorities in India by whom appointments are or may be made to offices, places, and employments in the Civil Service of Her Majesty in India from appointing any Native of India to any such office, place, or employment, although such Native shall not have been admitted to the said Civil Service of India" in the manner prescribed in section 32 of the Act for the Government of India (21 and 22 Vic., cap. 106) but subject to such rules as may be from time to time prescribed by the Governor-General in Council, and sanctioned by the Secretary of State in Council, with the concurrence of a majority of members present. The words 'Natives of India' for purposes of the Act were defined as including "any person born and domiciled within the dominions of Her Majesty in India of parents habitually resident in India, and not established there for temporary purposes only. It was of course to be lawful for the Governor-General in Council to define and limit from time to time the qualifications of Natives of India thus expressed, the action of the Government of India in that behalf being subject to the sanction of the Secretary of State in Council.

There was no doubt about the intention of Parliament in passing the Act. It was to provide additional facilities besides the channel of competition in England to Natives of India for employment in higher positions and to vest the power of selection in terms of the Act in the Governments in India in the first instance. In the words of the Duke of Argyll:[9] "It may be taken that the policy of the Act distinctly recognises that the selection of Natives for high office may, under certain conditions, be safely left to the governing authorities in India." The question that now arose was to determine the best mode of giving effect to the clear intentions of the Legislature. That, of course, was left to the Government of India through the exercise of the rule-making powers provided for in the Act. But the Secretary of State gave directions to the Government of India to keep in view three points in the consideration of the question and in working out detailed rules under the Act. First, if any proportion should be observed between Europeans and Indians in the tenure of the higher offices; secondly whether all civil appointment should be freely thrown open, and third, whether the rate of pay should be regulated on the same scale of remuneration as paid to Englishmen in India. On the first point he gave it as his opinion that the proportion should be so adjusted as not to impair the prospects of stability of British rule and the British character of administration which was responsible for the establishment of peace and end of anarchy in the country and which mainly depended, in his view, on the existence of a substantial element of Britishers in the superior services. He observed: "In the full belief of the beneficial character of our administration in India, and of the great probability that on its cessation anarchy and misrule would reappear, the maintenance and stability of our rule must ever be kept in view as the basis of our policy, and to this end a large proportion of British functionaries in the more important posts seems essential." The whole attitude of the British government towards the problem of Indianisation of the services during the next half century has been governed by this principle, *viz.*, not how few Europeans should be retained in the service but rather what is the maximum Indian element that can be introduced consistently with the maintenance of British character of the administration and stability of British rule in India.

[9] *Vide* Despatch of the Secretary of State, Public No: 113, dated Octr. 22, 1872.

As regards the second point, *i.e.*, throwing open to Natives of India of all offices under the Crown, he pointed out that the policy hitherto pursued debarred Indians getting positions of command in the army and also important positions in the executive line such as charge of districts, but allowed them freely to be employed in judicial offices for which they had hitherto shown special aptitude. As regards the future he left the matter to the consideration of the Government of India.

On the third point, *i.e.*, the question of pay and allowances he opined that while payment of high emoluments in high offices was desirable and necessary there was no point in paying natives of India the scale of remuneration that could attract Indians to service in India.

The first set of Rules under the Act of 1870 were drafted in 1873 and submitted to the Secretary of State in 1874.[10] These rules provided that the qualification requisite for appointments under the Act should be a certain precedent term of service in the higher ranks of subordinate offices. The nomination to appointments was to be made by the ordinary appointing authorities in respect of the respective offices with the previous sanction of the Government of India, subject to a period of probation. The underlying principle was that the preliminary condition of proved merit and ability was to be indicated by a good education, special training in some profession or office, character and a degree of success and that the best course of probation for superior appointments was secured by acquitting oneself creditably in lower office and passing through a regular gradation in the subordinate branches of the service which led up to the superior offices.

The rules were, however, disallowed by the Secretary of State, as the Law officers of the Crown to whom they were referred opined that the Government of India had put a too narrow construction on the Statute. They remarked:

"That Section (that is, Section 6 of the Statute 33 Vic., cap. 3) was *expressly* intended to afford increased facilities for the employment of Natives of India of "proved merit and ability" in the Indian Civil Service (notwithstanding the impediments and limitations contained in the recited Act), *subject to rules* prescribed and sanctioned as therein stated. The "merit and ability" need only be proved or established to the satisfaction of the authorities making the appointments, and no particular method of establishing proof of merit or ability is enjoined."

"There seems, therefore, to us to be no valid reason why the Governor-General in Council should limit the exercise of the discretion of the authorities entrusted with making these appointments by prescribing any rules (such as those in the draft sent from India) requiring the native candidates for employment in the Civil Service properly so called to have previously served for any definite period or upon any definite terms in some other employment under the British Government. Such a restriction seems to us to be clearly opposed to the spirit and intention of the Act of 1870."

The Government of India was, therefore, instructed to submit fresh draft rules. Revised rules were accordingly drafted by Lord Northbrooke's Government in 1875. These were formulated in very wide terms and permitted Local Governments or the Government of India, as the case might be, to nominate to offices under their respective jurisdictions, subject to proper sanction, natives of India whom they deemed to be "of proved merit and ability." These statutory appointments were, however, to be made provisionally subject to confirmation after a period of probation being undergone. These rules received the approval of the Secretary of State (the Marquis of Salisbury) with some modifications, but they were accepted only as a "tentative measure."

[10] See App. H to Report of P. S. Commission, 1886-87.

The rules which were enabling rather than enacting ones were not productive of any great practical results, only one or two appointments being made to the judicial branch under them.

In the latter part of 1876 a note was circulated by the Governor-General to the Local Governments embodying suggestions for the adoption of certain practical measures for giving effect to the Act to a limited extent. The matter became the subject of confidential correspondence between the Government of India and the Governments of Bengal, Madras and Bombay.

Mr. Eden, the Lieutenant-Governor of Bengal, maintained that it was a mistake to admit natives under the competitive system, into a service from the highest posts of which they were to be excluded as a matter of political necessity. As a true solution of the difficulty he suggested that the covenanted civil service should be confined to Europeans, being reserved as a *corps d' élite* for them, but that the service should be reduced to a very restricted field comprehending only the key positions which could not be, in the interest of stability of British rule, entrusted to natives of India. In this way the annual indent of European civilians would be reduced to a minimum and the area of the uncovenanted service meant for natives of India would be correspondingly enlarged. He put forward certain concrete proposals on the basis of these principles.

The next important step in the discussion was a note drawn up by the Viceroy Lord Lytton on the 30th of May, 1877, and circulated among the three members of his Council,—Sir E. C. Bayley, J. Strachey, and A. Arbuthnut. The scheme of a close native civil service outlined in the note has many features in common with that of Mr. Eden. Attempt was made in it of solving the problem of reconciling two opposite forces governing the policy of the Government of India in regard to employment to public offices. On the one hand there were the pledges implied in the various Acts of Parliament and declarations of policy and the hopes and expectations raised thereby in Indian mind; on the other hand there was the urgent necessity of maintaining safety and welfare of the Empire by restricting the most important executive posts to Europeans, and the undoubted claims of the existing convenanted service to a maintenance of the reasonable expectations and prospects under which they were induced to compete for entry into that service. Apart from the pledge the principle of employing native agency in the civil service was justified in the note as a matter of policy and financial necessity also.

The solution suggested by the Viceroy in the note was to be found in the reduction, for the future, of the number of admissions to the Covenanted Civil Service, and in the establishment of a close Native Civil Service, which should have monopoly of the appointments removed from the list of those then reserved to the Covenanted Service, with a portion of those then held by the uncovenanted service. It was proposed that appointments to this service should be, not by competition, but by nomination, and that the members of the new service should be remunerated by scales of pay somewhat less than those of the covenanted service, although they should enjoy equality of status and position with the latter.

The scheme was submitted also to the local Governments for their opinion and all the local Governments excepting that of Madras gave their strong support to the policy embodied in it. On receipt of their views a Committee was appointed to consider the points touching details on which there was difference of opinion and the scheme in the form in which it was submitted to the Secretary of State for India by Lord Lytton's Government in a Despatch [11] was the outcome of the deliberations of the Committee.

[11] Government of India, Home Department (Public) Despatch No. 35 of May 2, 1878, to Secretary of State for India.

In justifying the policy underlying the scheme the Governor-General in Council observed:

"We are convinced of the political necessity of giving to the Natives of India whether of pure Asiatic or mixed descent, as large a share as possible in the civil administration of the country, and on political grounds we desire to take every opportunity of associating Natives, of the influential classes more specially with us in this work; but we find by experience that the mere permission afforded by the existing law to appoint "natives of proved merit and ability" to posts ordinarily reserved for members of the Covenanted Civil Service does not suffice to meet the object in view."

In the first place they held that the condition that employment in posts ordinarily reserved to the civil service shall be dependent on 'proved merit and ability' has been regarded as applying solely to the appointment of persons who have proved their qualifications either in the public service, or in some profession or other walk in life in which their fitness for offices of responsibility has been tested; and that on this interpretation it was obvious that the very persons whom, from a political point of view, it was their object to attract to the service by offering them a career for which they were to be trained up from the beginning would be excluded and thus in whole object behind the measure would be frustrated. In the second place they pointed to the unfavourable reaction the appointment of outsiders to posts which were so long their close preserve was likely to produce on the members of the covenanted branch of the service. To give effect to the long-expressed wishes and intentions of His Majesty's Government, without at the same time doing injustice to the Covenanted Service they suggested that two steps should be immediately taken:—(1) the number of young men annually recruited in England for the civil service must be considerably reduced and the number of posts to which they were exclusively eligible correspondingly limited. (2) A corresponding addition to the strength of the administration is to be secured by the formation of a new branch of the civil service open to the natives only who were to occupy the posts released from the covenanted branch.

If the services of the class of natives belonging to the upper strata of society and whose loyalty was of immense value to the state—were to be enlisted, they are to be admitted by selection instead of competition and conditions more attractive than those prevailing in the uncovenanted service were to be offered. "To ensure the requisite standard of efficiency and energy in a service so organised as to combine social influence with educational proficiency," the service was to be made a close one. "By reorganising the employment of native agency on these principles," they remarked,[12] "we shall avoid the obstacles which have hitherto baffled all attempts to enlarge the field of such agency in adequate accordance with the spirit and intention of the various Acts of Parliament, still regarded by the natives of India as promises very imperfectly fulfilled. Moreover, while thus gradually attracting to the services of the state, the more influential classes of His Majesty's native subjects we shall continue to regulate, by proved merit and ability (but with increased opportunities of proving them), all advancement to its superior administrative posts."

The new native civil service was to be constituted drawing from the covenanted service about 15 per cent. of the posts in most provinces comprising some of such higher grades as Assistant Magistrates, S.D.O's, Joint Magistrates and Deputy Collectors, Assistant Superintendents of Police, Assistant Judges, District Judges, Assistant Secretaries, Members, Board of Revenue, Assistant Collectors of Customs, etc., and also 10 to 20 per cent of the posts of the uncovenanted branch in its higher grades. It was to be regarded as a branch

[12] *Ibid.*

of the covenanted civil service, no distinction being made in the duties, or responsibilities of those posts which were to be open alike to both branches as also in the status and position of officers holding those posts, to whichever branch they might belong. They did not regard the scheme as offering the final settlement of the question, inasmuch as it reconciled the requirements of policy, expediency, administrative efficiency, the vested interests of the Covenanted Service and public finance.

The concrete proposals which were referred to the Secretary of State for his approval are as follows:—

(1) The establishment of a close native civil service, to which should be transferred a proportion (about 15 per cent.) of the posts then reserved to the Covenanted Civil Service, the annual number of competitive appointments being reduced in a similar proportion. (2) The transfer also to this service of a proportion (about 10 to 20 per cent.) of posts then held by uncovenanted officers. (3) The appointments to this service were to be made by selection, and not by competitive examination, tests of qualification being supplied by special examination, and departmental tests, such as those then in force, being maintained. The Government was to be at liberty to transfer to the new service, at start and probably for some years to come a certain number of uncovenanted officers, but afterwards the service was to be strictly a graded service with a fixed number of appointments allotted to it, to which the members of the service should have an exclusive claim. (4) Equivalent posts when held by members of the native Civil Service, should, as a rule, be less highly paid than when held by Covenanted Civil servants, but should be equal in position and status. (5) Nominations should be made by Local Governments but the actual appointments conferred by the Governor-General in Council.

Further in the opinion of the Government of India and of most of the officers who were consulted, it was desirable that when special native Civil Service were constituted the Covenanted Civil Service should no longer be open to Natives. The reason for this opinion was this that believing as they did that neither these nor within any time that could be envisaged could the highest and most important executive offices of the covenanted branch be safely or efficiently filled by Natives, they felt it undesirable to encourage them to enter a service the highest posts of which would be closed to them. They further held that the above proposals could only be implemented by Parliamentary legislation in modification of the law governing the subject, *i.e.*, the Statute of 1870.

In reply to the Despatch of Lord Lytton's Government communicating the above proposals Lord Cranbrook, the Secretary of State for India, refused to apply to Parliament for necessary legislation for giving effect to the scheme of a close native Civil Service purporting to limit the field of higher appointments open to natives, inasmuch as no scheme, in his opinion, would have a prospect of success through Parliament which included legislation for the purpose of repealing the clause in the Act of 1833 and that formidable obstacles would be encountered against any attempt to exclude natives from public competition for the Civil Service.[13] Moreover he felt that the objects in view of the Government of India could be attained easily without any alteration in the law, but simply by putting a liberal interpretation on the statute of 1870 so as to appoint natives of ability to posts for which they are deemed fit by the Government.

He pointed out that in the opinion of the law officers of the Crown there was nothing in the Act to limit the field out of which the authorities in India might make their selection. It was, therefore, open to the Government of

[13] Despatch of Secretary of State to Government of India, Public No. 125, dated November 7, 1878.

India to appoint to the Civil Service of India any such number of natives every year as might be determined upon, the number sent out from England being correspondingly decreased. The appointments were to be probationary in the first instance so that they might have ample time for testing the merit and ability of the candidates. The Secretary of State claimed the following advantages for the scheme:—

(1) It would be much more popular with the natives placing them, as it would do, on a footing of social equality with the covenanted civilians. (2) It would exclude no civilian then present in India from any office to which he thought he had a moral claim and thus avoid any clash with the vested interests of the Civil Service. (3) It would avoid the necessity of any increase in salaries of uncovenanted officers, as proposed in the scheme of the Government of India, not because such increase was necessary but only from the necessity of creating a class of well-paid appointments to offer sufficient prizes for a close Native Civil Service.

The scheme of a close Native Civil Service having thus fallen through Lord Lytton's Government in a Home Department public letter No. 31, dated May 1, 1879, submitted rules for the appointment of natives of India to posts ordinarily held by members of Her Majesty's Covenanted Civil Service in India. They provided (1) that a proportion not exceeding one-fifth of the total number of civilians appointed by the Secretary of State in any one year, *i.e.*, not exceeding one-sixth of the total number of recruits in a year should be natives selected in India by the Local Governments. (2) That selections would be made only from persons below twenty-five years of age except such as have proved their merit and ability in Government service or in the practice of a profession. Each selection should be subject to the approval of the Governor-General in Council; and (3) that the selected candidates should, save under exceptional circumstances, be on probation for two years. Persons admitted under these rules to employment in the said service shall not, without the previous sanction of the Governor-General in Council in each case, be appointed to any of the undermentioned offices, namely:—Members of a Board of Revenue, Secretaries to the several Governments and Administrations in India, Chief Magisterial or Chief Revenue officers of Districts, Commissioners of Divisions or of Revenue.[14] Native civilians appointed under the rules should ordinarily be appointed only to offices in the province wherein they were first admitted.[15]

The rules were sanctioned by Lord Cranbrook, the Secretary of State and promulgated under Home Department Notification No. 1534, dated August 22, 1879. These rules remained in force until they were superseded by the Provincial Service Scheme recommended by the Public Service Commission of 1886-87. Indians appointed under these Rules came to be known as Statutory civilians. The intentions of the Government of India as regards the nature of candidates to be recruited under the scheme were set forth in a Resolution, dated December 24, 1879.[16] It was stated (1) that appointments under the Rules should, generally speaking, be confined to "young men of good family and social position, possessed of fair abilities and education, to whom the offices open to them in the inferior ranks, or Uncovenanted Service, have not proved a sufficient inducement to come forward for employment"; and (2) that the appointment of persons who have already proved their merit and ability either in the Government service or in the practice of profession should be

[14] This section was omitted from the rules as finally sanctioned by the Secretary of State for India in Council.

[15] For detailed rules as finally sanctioned see Appendix H of Public Service Commission (1886-7) Report.

[16] *Vide* para. 43 of the Report of Public Service Commission of 1886-87.

exceptional, and should be "confined to persons who have obtained great distinction in the offices they have held or the professions they have followed—persons, in short, whom the Government would spontaneously desire to appoint to superior offices."

Obviously the intention of the Government was as also under the previous scheme of close native Civil Service to attract to the higher services the cream of the aristocracy of the country thus enlisting their support and loyalty to the Government. The twin qualifications of (*a*) "good family and social position" and (*b*) "fair abilities and education" usually coincided, as opportunities of higher education in this period were confined to youths of the upper classes. This will be clearly evident from the statement showing the names of, and giving particulars relating to persons appointed under the Statutory Rules between the years 1879 and 1886,[17] set forth in the Report of the Public Service Commission, 1886-87. To take for instance the case of Bengal. Of the eleven Statutory civilians appointed in the province during the period 1879-1886, five came from landed aristocracy, three of these connected with a distinguished aristocratic family of Calcutta, the Sobha Bazar Raj family; two others received education in England and presumably belonged to rich families and another the son of a high official. An analysis of recruitment in the other provinces also reveals the same tale. It will be noticed that in the Government Resolution mentioned above emphasis was shifted from considerations of "merit and ability, proved in Government service or in the practice of a profession" to those of family and social position; even ability and education were relegated to a place of secondary importance. Of course many of the recruits possessed high educational qualifications and were eminently fitted by ability and merit to hold the posts to which they were appointed, but that was more or less by accident. The rules as they stood did not provide for any guarantee in that direction. Of course the systems of nomination adopted by the different Local Governments were slightly different, varying the emphasis on different consideration, but were uniform in one respect, *viz.*, in demanding good family connections.[18] The Local Governments were required to submit for each appointment available the names of several nominees for selection by the Government of India.

The total yearly number of appointments on the basis of one-sixth of the covenanted civilians being natives was calculated by the Aitchison Commission (1886-87) to be 7.56 distributed over the several provinces as follows:—

Madras—1.17	Punjab—·78
Bombay—1.05	C. P. —.43
Sind—.16	Burma—.34
Bengal—1.72	Assam—.24
N. W. Provinces & Oudh—1.67	Total 7.56

[*Vide* P. S. Commission (1886-87) Report, Chap. 3, para. 45.]

The number of appointments made under the rules up to and including the year 1886 came to 48.

Consequent on the enforcement of the Rules, the number of recruits to the covenanted branch of the service from England was reduced by one-sixth from 1880. Another change which affected the service about this time and which was calculated to affect adversely the entry of Indians into the Covenanted Service through the channel of competition in England was the lowering of age limits in 1878 (the maximum age being reduced to 19 from 21, the minimum being 17 since 1866).

[17] *Vide* Appendix I to P. S. Commission Report, 1886-87.
[18] *Vide* para. 45 of Public Service Commission (1886-87) Report.

This measure was justified on the ground of bringing " the selected candidates to their work in India at an earlier age than heretofore, and to secure for them, as far as was possible, the moral supervision of some academical body during their period of probation."[19] Indians, however, read in it a sinister motive of excluding Indians by indirect means inasmuch as it would be next to impossible for Indians to go to England at that tender age and even more difficult to compete with British candidates with any chance of success.[20] That their apprehensions were not quite baseless is borne out by the fact that only one Indian candidate was successful in the open competition in England under this new arrangement up to 1884. It gave rise to a good deal of agitation in India in which the late Sir (then Mr.) Surendranath Banerjea took a leading part and led to the movement for simultaneous examinations which will be discussed presently. These movements were fraught with immense possibilities for the awakening of political consciousness among the educated section of Indian people and the rise of an All-India platform for ventilating grievances and formulating political aspirations of Indians. However to come back to our point, the new rule about age-limts had the effect of practically shutting out Indians through the door of open competition in England.

On the other hand, the statutory rules had not the desired effect of stimulating the entry of the right type of Indians into the superior services. This was so because the Statutory Civilians appointed under them were not ordinarily persons who had been properly tried in previous Government service and it was held in many quarters that many of them would have willingly joined the (then) subordinate services. Then, as we have already noted, the system of nomination did not necessarily secure sufficient guarantee for ability and education in the persons appointed. " Although it was considered that in most instances the nominations actually made had been fairly satisfactory, it was generally felt that no antecedent guarantee existed of the fitness of the persons selected." [21] The Local Governments were allowed a wide discretion in the system of nomination adopted with the only proviso, in the case of candidates whose merits and abilities had not been already proved by employment in the public service, that special stress was to be laid on educational attainments and proficiency. It was also left to the Local Governments to select suitable candidates from the Uncovenanted Service or the learned professions, to institute a test of limited competition among nominated candidates or to follow any other mode of selection that might be thought suitable.

In view of the unsatisfactory working of the Statutory rules Lord Ripon's Government once more reopened the question,—invited the opinions of Local Governments on the best mode of improving the working of the Rules and ultimately formulated the following proposals submitted to the Secretary of State in a Despatch of September 12, 1884 :—

(1) That additional facilities should be afforded to Natives of India to compete in England by raising the age limits from 17-19 to 18-21, and by making certain alterations in the scheme of the examination in a direction favourable to native candidates; (2) that a proportion of the total recruitment of each year for the Covenanted Service, fixed at 18 p. c. should be reserved for Natives of India; (3) that competition in England should be regarded as the primary method of recruiting native Civilians; (4) that appointment in India

[19] Letter, dated April 26, 1877, from the Under-Secretary of State for India to the Vice-Chancellor of the Cambridge University, quoted in Report of P. S. Commission (1886 87), para 32.

[20] Sir S. N. Banerjea, *A Nation in the Making* : Ch. 5, p. 44. " It (the reduction of the maximum limit of age, for the open competitive examination for the Indian Civil Service) was regarded as a deliberate attempt to blast the prospects of Indian candidates for the Indian Civil Service."

[21] Report of the Public Service Commission (1886-87), para. 43.

under the Statute of 1870 should only be resorted to as a supplementary method in order to make up any difference between the number of natives actually recruited in England and 18 p. c. of the total recruitment of the year.

The Secretary of State in his Despatch of January 8, 1885, however turned down the proposals on the following grounds *inter alia*:—(1) that it would be inconsistent with the nature of an open competitive examination to limit the number of native candidates who might be successful to 18 p.c. of the total number selected, if more of them should obtain places in order of merit; (2) that the competitive examination was established as a test between European candidates and adjusted to the conditions of English education generally and that it could not be so manipulated as to give an advantage to natives of India or any other particular class of candidates; and (3) that the principle that the competitive examination should be regarded as the primary method of recruiting natives of India for the civil service, and appointments under the Statute of 1870 as a supplementary method, was not the correct principle inasmuch as Parliament had enacted the Statute of 1870 expressly for appointment in India of natives of India to such covenanted offices as they might be fitted for by their qualifications. "The Act passed in 1870," his Lordship observed, "is in fact the remedy provided by Parliament itself for any incovenience or injustice which the natives of India might be shown by experience to suffer owing to the necessary adaptation of the examination in London to the circumstances of home-born rather than Indian competitors for the Civil Service." He was therefore of opinion that whatever modifications were required in the statutory system of 1879 should be made under this Act.

Lord Ripon's proposals were evidently conceived in deference to Indian public opinion as far as it found vent through the very limited channels at the time. Indians wanted the removal of practical barriers in the way of competing on even terms with British candidates at home and entry into the service on the same conditions more than getting a share in the higher posts previously reserved to Britishers and Lord Ripon's proposals had that end in view. Of course the criticism of the Secretary of State of the proposal to restrict the total recruitment of natives in each year to 18 per cent. as being inconsistent with the nature of an open competitive examination is quite pertinent, but that point could easily be met by fixing that as the minimum on the lines of fixing the representation of the minorities in the services in these days. So far as the other points of criticism made by the Secretary of State go, they betray a lack of sympathy with the Indian point of view. The fact is that the approach of Lord Ripon to the question was fundamentally different from that of the Secretary of State. The former wanted definite proportion of the covenanted posts to go to Indians primarily through the competitive test so adjusted as to suit the equipment of Indians supplemented by selection in India under the Statutory rules while the latter was keen on preserving the British character of the superior services by admitting to them mainly Britishers with a sprinkling of Indians who had received the benefits of the British system of education and who had been successful in the competitive test adjusted to the conditions of English education, Indians being admitted to the higher posts mainly by selection in India under the Statutory Rules. Meanwhile the statutory system of 1879 was continued as a provisional arrangement; the principal change of importance made in the later years was the growing tendency to appoint as Statutory Civilians men of more advanced age who had proved their ability in prior service in subordinate departments. On receipt of the above Despatch of the Secretary of State the Government of India reconsidered the question and circulated revised draft rules prepared under the Act of 1870 among the local governments for their opinion. On receipt of their replies the Government of Lord Dufferin forwarded a copy of the draft rules as finally revised with their Despatch No. 11 (Public) dated February 9, 1886, in which they drew the attention of the Sec-

retary of State to the comments of the Local Governments on the defects of the Statutory system. They expressed the opinion that no final and satisfactory settlement of the question could perhaps be expected by a mere revision of the Statutory rules and it was better to reopen the whole question.

In his Despatch, dated July 15, 1886, the Secretary of State also concurred in the view. The Government of India was accordingly asked to appoint a Commission with power to go into the whole question independently of the limitations impossed by the Act of Parliament and with a view to fresh parliamentary legislation if necessary.

From a broad survey of the measures adopted since the transfer of administrative responsibility to Crown it will be noticed that the policy with regard to employment of Indians in the superior positions of the civil services did not undergo any reorientation for that transfer as might well have been expected. The only change so far as recruitment at Home was concerned was to broaden the basis of recruitment from the small and limited class of friends and relatives of the Directors to the British public at large as a result of the change in the mode of recruitment from patronage to open competition. But so far as recruitment of Indians was concerned, although as before, the principle of equality of treatment was accepted in theory, first enunciated in the Act of 1833 and reiterated in the Queen's Proclamation of 1858 very little was done to implement it in practice. The Acts of 1861 and 1870, the scholarship scheme of 1868 and the Rules formulated under the latter Statute in 1873, 1875, 1878 and 1879 are but feeble attempts at correcting the inequality that resulted from the operation of the competitive selection in England. The basic assumptions on which they proceeded, *viz.*, Indians were not fit for holding responsible positions, the inherent superiority of Europeans to Indians, the potentiality for good of the British system of administration set up in this country, the urgency of recruitment of Europeans or persons reared in the atmosphere of English educational system for maintaining the British character of the services, the necessity of the holding of the key positions in the service, by Europeans in the interest of stability of British rule—all these were inherited from the preceding period. Lord Lawrence in instituting the scholarship scheme acted perhaps from the best of intentions, but he realised the limitation of his measure in the matter of enabling Indians to compete on level terms with European candidates put and it forward as only a poor alternative to enable Indians to be at all admitted to the competitive examination. The Secretary of State also agreed with that view and accepted it as a tentative step pending the introduction of legislation for making possible wider employment of Indians to such higher offices as they might be fitted for by their qualifications. The object of the legislation eventually passed in 1870 was to provide additional facilities to natives of India for employment in higher offices otherwise than through the channel of competition, the Government of India being authorised to devise ways and means thereof by means of rules framed under the statute. In drafting the rules the Government of India were, however, strictly enjoined to keep in view the primary consideration that the stability of British rule and the British character of administration might not be impaired. All the schemes formulated by the Government of India including the scheme of statutory civil service finally accepted in 1879 while providing for extended employment of Indians in superior civil services fully recognised the principle of maintaining a *corps d'élite* in the covenanted civil service which to be manned mainly by Europeans or such Indians as were Indians by birth but Europeans by education and upbringing. The latter service they meant not to throw open to Indians indiscriminately although some of the posts previously reserved [22] for the service they were pre-

[22] This was secured by keeping the venue of the examination in London and gearing the competitive examination to the British educational system and later in 1878 by reducing the age limits.

pared to make available to Indians by recruitment through nomination by authorities in India. This concession to Indians also they proposed to exploit for political purposes by recruiting members of the landed aristocracy in the country, thus rallying behind the Government the loyalty and support of that influential class against any possible emergency. This idea behind the scheme of Statutory Civil Service, however, was not fully realised, mainly through the reluctance of that class to take to public service and many of the posts were filled by persons for whom they were not meant and who would have been contented with positions in the uncovenanted service.

The policy of the British Government in this matter may be summed up as it was done by Lord Curzon years later[23]: "The question at issue is rather not what is the maximum number of offices that can safely be given to Indians, but what is the minimum that must of necessity be reserved for Europeans." This policy on the question continued to be pursued till the declaration of August, 1917, setting forth Dominion Status as the ultimate objective of British rule in India, with the result that Indianisation of the superior civil services proceeded at a very slow pace till the twenties of the present century. The only discordant note from this line of policy was struck by the proposals formulated by the liberal Viceroy Lord Ripon, which, however, were too much in advance of opinion at home to be accepted by Whitehall.

(To be continued.)

[23] Lord Curzon's speech to Edinburgh Philosophical Society in 1909, quoted in O'Malley's "*Indian Civil Service*," p. 225.

THE INDIAN DEADLOCK—A NEW APPROACH*

H. C. MOOKERJEE, M.A., PH.D., M.L.A.

A recently published book, *The India Charter* by Mr. J. F. Kotewal which deserves wide publicity, deals with the Indian deadlock as conditioned mainly by the Hindu-Muslim communal problem with its latest manifestation, the demand for Pakistan. The part played in it by the Scheduled Castes and the Indian Princes is also discussed and a way out suggested.

Broadly speaking, the solution of the Indian deadlock is approached from two angles. We have the author's formula for communal unity the attainment of which he rightly holds must precede joint political action and, secondly, we have his solution of the political problem of India. The background for communal differences is provided in the first two parts in which the development of Indian political consciousness, the British conception of our political goal, and the history of Hindu-Muslim disagreements are brought down to the first quarter of 1944. The third part, dealing with communal questions, falls under two broad heads, in the first of which they are discussed from the political angle. Under the second head, causes of difference such as cow slaughter, music before mosques, the Hindi-Urdu language controversy, difficulties in regard to social intercourse are treated in a detailed way and practical suggestions made for their solution. In the next part dealing with the demand for Pakistan, Mr. Kotewal supplies its pros and cons and while recommending the acceptance

* *The India Charter* by Jehangir Framjee Kotewal, with a Foreword by S. A. Brelvi, Editor, "Bombay Chronicle," six Appendices and an Index. Published by the author from 73, Garden Road, Saddar, Karachi. Pp. 459. Price Rs. 10-8.

of the principle suggests that we should make a last strenuous effort at living together, failure in which he regards as justification for actually dividing India.

This takes us to the second division of the book where he puts forward his political formula, in giving bodily shape to which he has stood for freedom as his goal, regarding unity as the only path leading to it. To ensure unity, the principle of parity between Hindus and Muslims with communal electorates during the initial period has been provided for. As the presence of the Indian States is essential for a strong and durable federal structure, the Princes are invited to join the centre on the basis of parity with British India. Further, there is parity between caste and non-caste Hindus as also between the so-called Upper and Lower strata of the Muslim community. The smaller minorities are to find representation on all bodies but in an advisory capacity only. Not having any votes, all the responsibility for decisions actually arrived at will, under this scheme, be assumed by the major communities. Obviously, in making this suggestion, Mr. Kotewal's idea is to obviate all risks of disturbing the communal balance he seeks to establish through the selfishness of the smaller communities. For further very interesting details, the reader is referred to the book itself.

Mr. Kotewal's suggestions regarding the means for securing communal unity as well as those for the removal of distrust by the different concessions offered to Muslims, Scheduled Castes, and Indian States will, on scrutiny, be found to be based on the realities of the Indian situation. The Gandhi-Jinnah talks had not taken place nor the Sapru Committee started its labour when this book was published. The proposals put forward, especially the political plan, were at that time, characterised as unpractical. And yet we see that Mahatma Gandhi accepted Pakistan in principle, while Hindu-Muslim parity was accepted by the Sapru Committee but only if joint electorates replaced communal electorates. In these two attempts, the Indian States were left out.

The failure of the Simla Conference summoned lately by the Viceroy supplies yet another proof of the distrust felt by our largest minority in regard to its political future in a United India. Mr. M. A. Jinnah made his position clear when he said:

"In the proposed Executive, we would be reduced to a minority of one-third. All the other minorities, such as the Scheduled Castes, Sikhs and Christians have the same goal as the Congress. They have their grievances as minorities, but their goal of ideology is and cannot be different from or otherwise than that of United India. Ethnically and culturally, they are very closely knitted to the Hindu society. I am not against full justice being done to all minorities and they should be fully safeguarded and protected as such, wherever they may be. But in actual working and practice, invariably their vote will be against us and there is no safeguard for us except the Viceroy's veto, which, it is well-known to any constitutionalist, cannot be exercised lightly as every-day business against majority decisions with regard to the policy and the principles which will have to be laid down and measures adopted, both administrative and legislative."

The Wavell Plan, merely an interim arrangement, provided 40 per cent representation for Caste Hindus, 40 per cent representation for Muslims and 20 per cent representation for the rest of the communities. Mr. Jinnah apprehended that the last would, on most debatable matters, throw in their lot with the Caste Hindus whom he identified with the Congress, a matter on which there is difference of opinion. Under such circumstances, 40 per cent Muslims would have to face opposition from a combination of Caste Hindus and the other groups forming 60 per cent. We can understand and make allowance for Mr. Jinnah's point of view, however much we may regret it.

Mr. Kotewal's plan meets the difficulty, providing as it does real parity on the basis of 50: 50 as between the Muslims and all Hindus including the

Scheduled Castes. These who are neither Hindus nor Muslims are, under his scheme, accorded representation in the capacity of advisers only. Not having voting powers it will not be within the competence of these groups to upset the parity balance sought to be established through throwing their weight in support of one or other of the two major groups. Still another merit of Mr. Kotewal's plan is that it will retain the Scheduled Castes within the Hindu fold by giving them what may be called internal parity between Caste and non-Caste Hindus, thus ensuring for the Hindus an absolutely united front for the first time in many years.

All this has been said merely to draw attention to the fact that, with a dawning sense of realities and in the cold light of experience, we are gradually realising that we must learn to give and take to acquire freedom or be content to be ruled permanently by aliens. The author deserves praise for recognising this fact earlier than the rest of his countrymen and putting forward certain fruitful suggestions for the solution of our difficulties.

The first thing which strikes the reader in this book is the vast mass of material brought together by the author, who must have read every important pronouncement on the communal question by individual leaders, the different political organisations, and by spokesmen of Britain. Secondly, to avoid misunderstandings, he has quoted them *verbatim* and offered his comments when he has occasion to make any in an admirably detached manner explaining the reasons for the attitude taken. The third prominent feature is the deep love of our motherland which has induced the writer to suggest a way out of the existing difficult situation. The fourth trait is that this contribution, which suggests placing the interests of India above group interests and demands sacrifice from all parties concerned, comes from a member of one of the smallest and most enlightened minority communities whereby he has proved once again that statesmanship, political foresight, and patriotism are not the monopoly of members of the major communities as also the intimate connection between political unselfishness and culture in its truest sense. Above all, throughout the book there is constant appeal to a sweet reasonableness and love of the motherland for the sake of which he exhorts all parties to the controversy to sink their differences and to place the interests of India as a whole above personal and group interests. Whether his suggestions are accepted or not, the one thing clear is that Mr. Kotewal has very plainly vindicated the Parsi community to which he belongs by showing that it is not responsible for our present situation and that it is not only prepared to give up all those advantages placed at the disposal of the distrustful minority communities of India but also that it is willing to practically efface itself from public life as a minority community, the members contenting themselves with participation in its public life merely as Indians.

After reading this very valuable contribution on the communal problem of India, the impression left on the mind of the reader is that the author has taken it for granted that the minorities should show a greater spirit of sacrifice than the majorities and that the largest community should be more generous than the largest Indian minority. In other words, his attempt at solving the communal problem is ultimately based on unselfishness which certain groups are expected to show. We thus complete the full circle and arrive at the Gandhian suggestion that only real change of heart will solve the most insistent of our political difficulties.

We regard the book as not only a valuable contribution to the solution of the Indian deadlock, but as a very clear pointer as regards the duty which the recalcitrant minority communities owe to their motherland. And if little or no consideration is given to Mr. Kotewal's suggestions, it will not be due to any lack of earnestness or ability on his part to present his ideas but only to the absence of that intense love for our common motherland with which everything written seems permeated.

FREUD'S CONTRIBUTION TO THE PROBLEM OF PERSONAL DEVELOPMENT

A GENERAL CULTURAL STUDY

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SINCE the 16th century when Francis Bacon preached the principles of his *Novum Organon*, European humanity has been primarily interested in the study of external nature, and there is no doubt, that the new method of science, which he so forcefully pleaded for, has worked so well that Europe did really succeed in controlling nature in its various spheres of land, sea and air. The innumerable discoveries and inventions of science bear overwhelming evidence to provide substantiation for Bacon's programme of 'Advancement of Knowledge.'

But in one essential point Bacon has been disappointed. The investigation of Nature was recommended because 'Knowledge is Power.' The scholastic methods of knowledge were futile, they did not advance our knowledge. They were not competent to discover new truths, since they merely sought to deduce particular instances from given general truths. Bacon pleaded that the facts of nature would lead to the discovery of ever new truths of nature, which would mean more power and therefore more happiness to Man. Indeed, Europe felt greatly elated on account of the great achievements of science and was swayed on by a strong feeling of joy and confidence from success to success, when at length the Great War of 1914-18 dealt a staggering blow, which changed the feeling of joy and confidence into one of depression and diffidence. Man in Europe looking at the great destruction and misery, which science had helped to produce, now asked, What has all this science been good for? He began to regard science as a doubtful value for civilisation, his conquest of land, sea and air a seeming success. He now asked almost neurotically, What is the good of all this vast paraphernalia of science if I have not the peace of my mind ? The interest of man was already turning and the war served to turn it more sharply from the external nature to the inner phenomena of mental life. Man, we would say, turned round from the conquest of land, sea and air to the conquest of himself. Knowledge and conquest of oneself had been prized as the highest good in ancient India as much as in ancient Greece. The common precept of the Indian teaching आत्मानम् विद्धि (know thyself) has its exact parallel in (know thyself), the inscription which is reported to have stood at the portal of each Greek temple. The phenomenal rise of psychology in recent times is a striking new development in the present phase of human civilisation and culture and is perhaps the modern scientific expression of the old 'know thyself.' According to Freud's own modest claim " the contribution of Psycho-analysis to science consists precisely in having extended research to the region of the mind " (Freud's New Introductory Lectures, p. 217).

By far the most important contribution to the awakening of this extra-ordinary interest in the workings of human nature and psychology in the history of man, is the work and achievement of one man—Sigmund Freud, who, after a long life of intense useful activity, died on 23rd September, 1939, at the age of 84. The indebtedness of our age to Freud is immeasurable. All posterity will have reason to look up to him with gratitude for the light he has thrown on the obscurer and neglected recesses of the human mind. Happiness is the dearest and most permanent interest of man and proportionate to the contribution made by Freud to the cause of human happiness will he be remembered and honoured by mankind.

Here, we ask the question: What is the greatest contribution of Freud? Or what is Freud's contribution to the greatest and most permanent interest of man? Or, in a still clearer language, what advancement of knowledge has Freud achieved for us on the question of human happiness and perfection?

In all times and with every one of us, unenlightened as much as the enlightened, there is more or less a fairly keen sense of the imperfections of our life. These imperfections cause us bitter disappointment in our everyday undertakings. The perfection of our life and the consequent happiness is perhaps the greatest interest of man and his culture. We, therefore, would attempt to indicate the lines of contribution Freud has made to the problem of personal development. An exact assessment of it will be rather too elaborate and ambitious a thing for this paper.

We must first state a little carefully, what we mean by the problem of personal development. Man in all creation is the one being who rises to the plane of personality. This is surely the result of the conditions of biological and mental development. But what is 'personality'? It is undoubtedly a difficult concept to define. In the language of Philosophy, they say, Personality is *Unitas in Multiplex*. In simple language we can say that it involves a principle of unification among the manifold tendencies, with which we are endowed. Animals live on quite smoothly with their instincts, each of them operating in its own situation correctly. A human child too starts smoothly like the animals, but, as he is endowed with a much larger number of propensities and has the biological necessity of adapting himself to a complex environment, he soon develops the power of thought. Naturally in the beginning this power is very weak. But as it increases, it introduces a new principle of organisation into life. Thinking enables him to compare and contrast, and that leads gradually to the development of a 'self' relatively unified. In other words a self-regarding sentiment is formed. This sentiment, which is the most central thing in human character, seeks to bring the various instincts and impulses of an individual into some sort of system. Thus does a personality come into existence. A unification or harmonisation of the individual impulses is the whole task of personal development. Civilisation itself aims at a regulation of the self-seeking impulses of the individuals composing a society. Thus it has necessarily to deny gratification to many impulses leading to, in psycho-analytical language, 'repression.' But civilisation is concerned primarily with the control of external behaviour and, therefore, it is not anxious to inquire whether, as a result of the prohibitions that it imposes, Man becomes a different, a more desirable person or not. But the thinking men, at all times have felt dissatisfied with the mere regulation of conduct and they have, therefore, asked, What is exactly the method by which an individual may really change his character by overcoming conflicts, which are necessarily involved in human personal life, and attain to a unification or harmonisation of his life. This is exactly the problem of personal development. Undoubtedly opinions have differed as to what is the correct picture of perfect life. But whatever be the differences in the philosophical opinions on the subject, it is certain that every school of thought must aim at resolving the internal conflicts and attain a greater harmony in the individual life. Obviously the problem of personal development is a practical issue of the very first importance.

Such is the problem we are concerned with. What has been, we will ask, the traditional solution of it? There is no doubt, that the history of man presents many serious attempts at a solution of the problem. Yoga is the famous Indian method of it. A philosophical school advocating 'free living' has also been not wanting. A large number of mystics have followed their individual ways in overcoming the imperfections and disharmonies of life. In the West though a systematisation of the method and steps of personal development may be lacking, yet there is a good deal of knowledge on the subject in Plotinus and medieval mystics. Also, there are reasons to believe that many people availing themselves of the above knowledge and practising these methods attained to harmony and happiness in their inner life. The various attempts made in the East and West to evolve a body of practical knowledge of personal development

must have had at one time great success. But we will easily see that the contribution made by Psycho-analysis on the working of desires, their conflicts, mental interference and the subtle indirect ways in which some desires continue to work, is most enlightening.

Psycho-analysis is principally a psychiatric discipline and that is why the Psycho-analytical literature is full of cases of mental patients. But its contribution to normal psychology too is of very great value. It is interesting to hear from Freud himself in his *New Introductory Lectures*: "I have told you that Psycho-analysis began as a therapeutic procedure, but it is not in that light that I wanted to recommend it to your interest, but because of the truth it contains, because of the information it gives about that which is of the greatest importance for mankind, namely his own nature." (Page 214.) We too are here interested in Psycho-analysis just for the understanding of our own nature, particularly to improve it, as it is primarily in that way that our nature is 'of the greatest importance to us.' Now in what way has Psycho-analysis enlarged and deepened our knowledge of human nature?

The first fact to mention would naturally be the fact of The Unconscious. Undoubtedly the idea of the unconscious was not unknown before but it had been left over to Psycho-analysis to prove the existence of it on the basis of extensive empirical evidence gathered from clinical practice. What is more, Psycho-analysis has unveiled the various mechanisms by means of which it works under the varied circumstances of mental life. Projection, Introjection, Identification, Rationalisation, Displacement and Conversion are a few most important specialized techniques of the operation of the unconscious and each one of them means a definite contribution to our understanding of human personality.

The above techniques are, in fact, different modes of 'defence reactions' on the part of the individual. Tha idea of a "defence reaction' is in itself a happy discovery and involves a valuable contribution to the science and art of personal development.

It is not possible to describe here the modes of operation implied by all the above-named technical terms, but, by way of illustration, we will attempt to explain one or two of them. A 'defence reaction' is an exaggeration in one's conscious behaviour of an action opposite to those which we may be conscious of having suffered in our inner life. That is how a cynic is sentimentalist at heart, the bully a coward and the unromantic bachelor very affectionate and tender. Those who suffer from inferiority complex often develop an expression of vanity and conceit. The prudishness of old maids is really an expression of a long continued suppression of sex desire. Projection is the assignment of the mind or mental content to a location outside the mind. A man who is vain himself sees vanity everywhere and condemns it. Rationalisation is the production by the mind of 'reason to explain conduct or belief which have no relation to the actual psychical causes of the conduct or belief in question.'

Next to the unconscious, the most important Psycho-analytical discovery is the fact of Repression. It is important not only for explaining the neuroses and the symptoms, but also for the understanding of much of the behaviour of the normal man. The mental operation of repression just consists of forcibly pushing out of the conscious mind some unacceptable feeling or objectionable experience.

The study of repression has been, in fact, the chief undertaking of Psycho-analysis and it is so enlightening to follow the devious ways in which repressed desires seek expression and gratification. Each one of the defence mechanisms above referred to, in fact, represents a manner of expression for a repressed desire. The ordinary slips of the tongue, pen or similar errors of behaviour were formally considered to be just accidental occurrences. But it is now most interesting to know that they are in fact highly significant facts, as they reveal certain unconscious motives. The symptoms of neurosis have become significant only in the light of the discovery of the fact of repression.

Dreams have become altogether a new revelation. The discovery of the fact of symbolism in dream and neurosis mean in fact the acquisition of a new language, conveying valuable meanings of some of the deeper facts of life. We today definitely recognise that a dream is not merely a wayward and phantastic aberration of mental life, but that in the words of Freud himself " A dream though a neurotic symptom is one which possesses the incalculable advantage of occurring in all healthy people." It is a safety-valve of psychical life. It permits a repression to find expression, to secure some gratification. And thus it is that it can serve as an invaluable means of discovering the repression of healthy as well as of neurotic persons.

The problem of personal development is to discover conflicts and seek to remove them and thereby to establish harmony in mind. The same is the method of attaining greater efficiency in life. Conflicts inhibit and retard action. It is relatively much easier to deal with conscious conflicts. You know the trouble. It is such conflicts that have generally been recognized by the various practical system of personal development. But Psycho-analysis has made the greatest advance upon them by showing that the worst conflicts of mind are always those, which are more deeply laid in the unconscious and of which we are not aware at all, and that they can be best detected through an interpretation of dreams. Thus has Psycho-analysis for the aspirant of personal perfection, opened out a new vast vista of life, which harbours conflicts, which continues to cause him anxiety, worry and frustration and which he only blindly sought to fight against so far. But now being forewarned of the wider sphere of the unconscious, its nature, character and laws, he is really forearmed. In the dreams, in fact, he has now a practical means of detecting the most intractable causes of disharmony in his life.

We have above referred to the unconscious repression and dream interpretation as valuable contributions of Psycho-analysis to a science and art of personal development. But they actually tell us nothing more than what our realistic picture at a particular stage of our development may be. You would ask " Has Psycho-analysis got anything to offer for improving human nature?" For making man happier and more harmonious within himself? This is a very important question to ask of Psycho-analysis. To it, in fact, we find a most sensational answer too.

First of all, it might be stated that self-knowledge is a necessary pre-condition of self-development and inasmuch as Psycho-analysis acquaints us with the actual state of ourselves in the larger and the more difficult sphere of the unconscious, it helps to satisfy the indispensable pre-condition of self-development. To the problem of positive self-development, its sensational answer is that a knowledge of the real circumstances of the origin of the conflict itself leads to a resolution of the conflict. Freud explains " that the pathogenic trouble does not exist between conflicting impulses all of which are in the same mental field. It is a battle between two forces of which one has succeeded in coming to the level of preconscious or conscious part of the mind, while the other has been confined to the unconscious level. That is why the conflict can never have a final outcome one way or the other, the two meet each other as little as the whale and then polar bear in the well-known story. An effective decision can be reached only when they confront each other on the same ground. And, in my opinion, to accomplish this is the task of treatment. (Freud's New Introductory Lectures, p. 362). Fifteen years earlier in his former Introductory Lectures too he had said, that 'Psycho-analysis aims at and achieves nothing more than the discovery of the unconscious in mental life.' And that effects the cure. You would ask for proof, and Freud replies that success in the main justified our claims." (Freud's Introductory Lectures, p. 366.)

It is very natural that one might feel curious in this context to ask how does the Psycho-analytical method compare with the time-honoured method of Suggestion and Hypnosis of curing diseases. Yoga in its Psychological

aspects could perhaps be characterised as a form of suggestion. A detailed examination of these methods cannot fall within the purview of this paper. But one important difference we would point out. Now one thing is clear that Psychologists cannot agree to suppress the unconscious. It must rid the unconscious of conflicts, as with the seeds of disintegration in the form of conflicts lying deep in the unconscious, a positive integration of personality is not possible. It advocates, one can say, perfect frankness and honesty with the unconscious. So that you must listen to and recognise every desire that lies hidden in mind. You cannot simply suppress. It involves self-help in the highest degree, as even in the case of a patient, the Psycho-analysis simply helps him to discover for himself the right solution of his difficulty. Freud himself characterises the difference between his own method and that of Suggestion and Hypnotism. "Direct suggestion," says he, "is suggestion delivered against the forms taken by the symptoms, a struggle between your authority and the motives underlying the disease. In this struggle you do not trouble yourself about these motives, you only require the patient to suppress the manifestation of them . . . ." Hypnosis is not regarded as different from suggestion as "suggestion is the essence of the manifestations of hypnosis," and is the result of it. In a further clarification of the same he says "The hypnotic thereby endeavours to cover up and as it were to whitewash something going on in the mind, the analytic to lay bare and remove something. The first employs suggestion to interdict the symptoms; it reinforces the repressions, . . . Analytic thereby takes hold deeper down nearer the roots of the disease, among the conflicts from which the symptoms proceed; it employs suggestion to change the outcome of these conflicts." (Freud's Introductory Lectures, p. 208.) This gives the main point of difference very clearly according to Freud's own claims and admission, and it may be noted, that in one form suggestion is involved in Psycho-analytical procedure.

Some take an exclusive view of the Psycho-analytical procedure of treatment. But, as is shown above, suggestion is in a form involved in it and may be that suggestion and hypnotism have a more respectable and legitimate place to occupy. In fact Ferenczi in 'Active Therapy' does it and so have Jung and Adler done. In the New Introductory Lectures there are a few interesting sentences bearing upon the subject. "As a Psycho-therapeutic method" says Freud, "analysis does not stand in opposition to other methods employed in this branch of medicine; it does not invalidate them nor does it exclude them." (Freud's Introductory Lectures, p. 208.) "But" compared with Psycho-therapeutic procedures," he claims, "Psycho-analysis is far and away the most powerful" (Freud's Introductory Lectures, p. 209) and as a form of therapy it is one among many, though certainly *primus inter pares.*" (Freud's Introductory Lectures, p. 215.) Therefore, obviously an exclusive Psycho-analytical therapy is incorrect.

Our treatment of Psycho-analysis has certainly tended to give a moral value to it, whereas, it is a fact that there are many who would have felt offended by the title itself. They would protest that Psycho-analysis has tended to debase and degrade man, to speak of its contribution to the problem of personal development is outrageous. The Psycho-analytical habit of talking about sex matters with perfect frankness is also considered to be vulgar. And since it has so often to show the harmful effects produced by repression, therefore, it is held to be an advocate of 'free living.' Against such charges Psycho-analysis is very widely believed to be indefensible.

That is, however, not the opinion of the writer of this paper. Without identifying myself completely with the Psycho-analytical view of human nature, I feel an obligation to admit that Psycho-analysis, by discussing the details of sex life frankly and dispassionately, has rendered an invaluable service to man inasmuch as it has promoted self-knowledge, which is so essential for

self-development. In discussing sex-life, says Freud, "Psycho-analysis sees no occasion for concealments or indirect allusions and does not think it necessary to be ashamed of concerning itself with material so important; it is of opinion that it is right and proper to call everything by its true name, hoping in this way the more easily to avoid disturbing suggestions." (Freud's Introductory Lectures, p. 129). For the modern man the greatest service of Freud has been a general encouragement of the spirit of mental analysis in observing the varied and complex motives of our actions. He has, in fact, thus opened out to the modern man the vast interesting realm of his inner life.

Regarding his theory of sex the reader can still voice his protest. It is obviously not possible for us to go into the *pros* and *cons* of this much-disputed theory here. But our view is that the scientist that Freud was, he was more interested in the realistic side of life than in its idealistic aspect, *i.e.*, life as a value. As against the right of morality and religion which had been much overdone, he felt called upon to justify the right of instinct. Among human instincts undoubtedly the sex-instinct is the most important and very likely Freud over-generalised sex. But the main point, which is as serious an object of attack as sex, is the right of instinct in man. We also maintain there are clearest indications, though only indication, of Freud's recognition of the higher, and the nobler aspect, the ideal in man. But it is the instincts, more correctly the repressed fact in life, the 'Id', which has been investigated; the 'Ego' and the 'Superego' of Psycho-analytical personality have yet to be satisfactorily characterised. Also the process of sublimation has still to be investigated as well as has been the fact of repression. The opinion here showed is that Freud's investigations were limited by the phenomena of mental disease and his essentially scientific, realistic temperament. His attitude was not determined by the object of human perfection, as was of the author of Yoga, for example. But this attitude is a legitimate extension of Psycho-analysis. From mental disease to mental health has been the programme so far and now one can easily contemplate the extension from average mental-health to perfect and ideal mental health and happiness. This is exactly the problem of personal development. But we have said above, there are already indications enough in Freud as to the nature and character of a higher life.

Let us now consider these indications. In his *New Introductory Lectures* in the chapter entitled 'The Anatomy of Mental Personality' we come across a number of sentences, which make a most interesting reading. "Superego, ego and id are the three realms, regions or provinces into which we divide the mental apparatus of the individual." (Freud's Introductory Lectures, p. 102). However "you must not imagine sharp dividing lines" (Freud's Introductory Lectures, p. 110), between them. The superego "is the representative of all moral restrictions, the advocate of impulse towards perfection," and "what people call the higher things in life." (Freud's Introductory Lectures, p. 95). "We have allocated to it the activities of self-observation, and conscious holding up of ideals." (Freud's Introductory Lectures, p. 94.) This recognition of 'impulse towards perfection,' and 'ideals' is interesting. But there is even an appreciation of this factor in human personality. Freud clearly affirms that the "so-called materialistic conceptions of history err in that they underestimate this factor." (Freud's Introductory Lectures, p. 95). He continues to say that "Mankind never lives completely in the present, the ideologies of the superego perpetuate the past, the traditions of the race and the people, which yield but slowly to the influence of the present and to new developments, and, so long as they work through the supergo, play an important part in man's life, quite independently of economic conditions." (Freud's Introductory Lectures, p. 96.) Thus a conscience is not denied. But the Psycho-analytical genetic account of it is repugnant to many. It is here held to be the heir of the emotional tie called the Oedipus Complex, which binds the

child to the present. "The rôle, which the superego undertakes later in life, is first played by an external power, by parental authority." Apart from the Oedipus Complex the Psycho-analytical explanation of religion entirely agrees with the general psychological account. Its divine origin, in the theological sense, is not accepted at all. And that need not disparage its authority. "Normally," affirms Freud, "The supergo is constantly becoming more and more remote from the original parents, becoming as it were, more impersonal." (Freud's Introductory Lectures, p. 92.) And "it is also the vehicle of the ego ideal, by which the ego measures itself, towards which it strives, and whose demands for ever increasing perfection it is always striving to fulfil." (Freud's Introductory Lectures, 93.)

The 'Id' is the sum of instinctive desires, which impulsively press for their individual satisfaction. "These instincts fill it with energy, but it has no organisation and no unified will, only an impulsion to obtain satisfaction for the instinctive needs in accordance with the pleasure principle. (Freud's Introductory Lectures, 104.) The Logical law of contradiction does not hold good in this realm of mind as 'contradictory impulses exist side by side." (Freud's Introductory Lectures, p. 104.) "Naturally, the id knows no values, no good and evil, no morality." (Freud's Introductory Lectures, p. 105)

Now what is the ego? The ego is 'a coherent organisation of mental processes. (The Ego and the Id, p. 15.) Further "what, however, especially marks the ego out in contradistinction to the id, is a tendency to synthesise its contents, to bring together and unify its mental processes which is entirely absent from id." In the ego the instincts tend to become 'subordinated to a large organisation' and find place in 'coherent unity.' The ego is in popular language 'the reason and circumspection,' while the id stands for 'the untamed passions.'

But how does this ego develop in us? Ego is essentially the principle of reconciliation between the instincts and the external world or reality and one can, in fact, say that the ego is that part of the id, which has been modified by the influence of the external world. 'The ego has,' we read, 'taken over the task of representing the external world for the id and so of saving it: for the id blindly striving to gratify its instincts in complete disregard of the superior strength of outside forces could not otherwise escape annihilation. (The Ego and the Id, p. 106.) But the ego has the most difficult task to achieve 'Goaded on by the id, hemmed in by the superego, and rebuffed by reality, the ego struggles to cope with its economic task of reducing the forces and influences which work in it and upon it to some kind of harmony. (The Ego and the Id, p. 109.)

It may here incidentally be observed "that the ego (including the superego) does not by any means completely coincide with the conscious, nor the repressed with the unconcious." (The Ego and the Id, p. 96.) We have before us the empirical fact that a patient under analysis may not be conscious of his resistance. That would definitely mean "that the parts of both ego and superego themselves are unconscious." (The Ego and the Id, p. 98). Thus the unconscious of Freud is not identical with the repressed as is often held to be the case.

We just said that the ego has to strive to achieve 'some kind of harmony' between the forces of superego, of reality and of the id. But here are a few sentences where Freud grows enthusiastic about 'harmony' and the idealistic element of his thought is more vividly presented. He says that it can be imagined that certain practices of the mystics may succeed in upsetting the normal relations between the different regions of the mind, as, for example the perceptual process may become able to grasp relations in the deeper layers of the ego and in the id which would otherwise be inaccessible to it." "The therapeutic efforts of Psycho-analysis," he admits, "have chosen much the

same method of approach. For their object is to strengthen the ego, to make it more independent of the superego, to widen its field of vision and so to extend its organisation that it can take over new portions of the id. Where id was there shall ego be. It is reclamation work like the draining of the Zuyder Zee." (The Ego and the Id, p. 111.)

Now it is very consoling to the idealist that the id is to be transformed into the ego. But he does not like the disrespect that he sees implied in the observation that the ego had to be 'more independent of the superego.' The difficulty arises out of the fact that he does not quite realise the harm to the individual in point of his personal development, if the moral ideal is placed too high, *i.e.*, if the superego makes too great a demand. Psycho-analysis advocates, properly speaking, a gradual raising of the moral ideal. When Freud speaks about education, this becomes perfectly clear. What is the primary business of education? We might ask. Freud answers "The child has to learn to control its instincts. To grant it complete freedom, so that it obeys its impulses without any restriction, is impossible. The function of education, therefore is to inhibit, forbid and suppress and it has at all times carried out this function to admiration. But we have learnt from analysis that it is this very suppression of instinct that involves the danger of neurotic illness. . . . . Education has, therefore, to steer its way between the Scylla of giving the instinct free play and the Charybdis of frustrating them. Unless the problem is altogether insoluble, an optimum of education must be discovered which will do most good and the least harm. It is a matter of finding how much one may forbid, at which times and by which methods. And then it must further be considered that children have very different constitutional dispositions, so that the same educational procedure cannot be equally good for all children." (The Ego and the Id, p. 203). The same exactly is the problem of personal development. Each individual has to strive for a particular 'optimum' of moral development at a particular time and it serves no useful purpose to tone up the superego to a higher pitch, thus increasing the gulf between the superego and the ego or the id and unnecessarily intensifying the sense of guilt. But there is here evidently no preaching of the gospel of 'free living,' since the demand of the superego has really to be reconciled with the claim of the id. One cannot simply allow the id to have its own way. That will be no solution of one's trouble. The frustration of the superego can cause as much trouble as that of the id. The idea of an 'Optimum,' for each individual and for each stage of development is definitely the word of highest moral wisdom.

As in regard to conscious and moral life, so also in regard to religion all that is denied is the divine origin of the thing. As there, so here, in religion naturally a psychological account is attempted. Psycho-analysis "has traced the origin of religion to the helplessness of childhood, and its content to the persistence of the wishes and needs of childhood into maturity." (The Ego and the Id, p. 229.) But Freud affirms that "this does not precisely imply refutation of religion . . . . " And in fact it need not. Not even the divine origin of morality and religion, though, of course, in a general philosophical sense. For all that Psycho-analysis does is to characterise the psychological circumstances attendant upon the progress of the growth or development of our ideas of morality and religion.

In this connection one might take the liberty of raising a general question, namely, whether a theory of non-moral origin of morality and religion Evolutional or Psychological, must necessarily be disparaging to the nature and character of the moral or religious life ? The answer need not necessarily be a yes, since the dignity of the thing primarily lies in the form of its present character rather than in the aristocracy of its birth. Psycho-analysis makes valuable contribution to our ideas of both morality and religion, inasmuch as it has shown the Psychological and the deeper Psycho-analytical processes

involved in their origin and growth and one might affirm, that as a result of these contributions our notion of morality and religion will become purer. Whatever the origin of morality, divine or otherwise, what we today prize is certain qualities of character. What are these ? Conscientiousness, sincerity and frankness. Now it is most interesting that psycho-analysis, with all the wealth of most convincing empirical data, shows the necessity of these qualities for a man in the interest of his mental health. The modern man in general has imbibed quite a lot of the scientific spirit which has ever been on the rise in Europe since the Renaissance and therefore, sermonising tc him to be moral and good has little effect.

Heaven also as an objective does not much attract him as hell does not frighten him, but he knows the consequences of mental ill-health, the worry, the anxiety and the more serious disorders of mind and therefore prizes mental health as a real value ot life. Now Psycho-analysis shows how sincerity, frankness, conscientiousness and correct self-knowledge are absolutely essential to it. If that is so, the moralist might ask in surprise Psycho-analysis than renders a moral service to the modern man. But that is exactly the case. Psycho-analysis provides for,on scientific grounds, on grounds intelligible to the modern man, the need and justification of the moral qualities of character. Morality has one can urgent reason to be obliged to psycho-analysis for the support thus given to her.

But how does Psycho-analysis show the need and justification of the moral qualities of conscientiousness, frankness and sincerity in life? Conscientiounesss is the desire and the attitude to do one's duty in every situation of life. And what is Duty? Duty is an absolute unconditional command of the moral ideal to the actual in man to live up to it. Conscientiousness above all is a recognition of the supreme value of the inner life of man. Now Psycho-analysis has in recent times, as nothing else, practically promoted the spirit of examining one's motives even deep down into the unconscious and thus discovered for the modern man a new value in his inner life. But in the determination of one's duty Psycho-analysis takes fully into account the facts that an overstrung conscience causes in many cases serious mental disorder ruining life altogether much less promote moral development. Therefore it considers that the voice of conscience, " the moral " must be more realistically adjusted to 'the actual' of a man. That is to say that the optimum of education referred to above has to be discovered and that will represent to a man his attainable moral ideal at a particular time. This view of duty involves the recognition of the relative right of the instinct, pressed for above already.

But anybody can easily complain that it is unwise to show any recognition to the actual in man or his instincts. He will thus become more inclined to follow the easier way of his natural propensities and this will, in fact, weaken the moral motive in him. This is perfectly valid, but there are dangers enough in the opposite error. Wisdom lies here as elsewhere in holding the balance between two extremes, which is really a man's optimum, as considered above.

Now about the qualities of sincerity and frankness. Hypocrisy is the very worst thing for the inner moral life. And what has Psycho-analysis in its investigation of the aetiology of nervous disorder discovered? Just this that a repressed wish through devious mechanisms of the unconscious seek ineffective substitute satisfactions in the symptoms of the disorders. Now the characterisation of the various forms of the conscious mechanisms which are, in fact, so many ways of self-deception, is the principal achievement of psycho-analysis. Moralists complain of the superficial hypocrisy. Psycho-analysis has revealed unsuspected operations of hypocrisy and thus made tremendous contributions to the development of purer moral life.

Further what does Psycho-analytical therapy aim at? It does nothing more than asking the patient to be perfectly frank and sincere with himself. He

must be true to himself. He must face, at the plane of consciousness, the repressed wish and accord due recognition to it and that solves his trouble. Psycho-analysis thus make a fine positive contribution to the moral development of man? "our best hope for the future" declares Freud "is that the intellect—the scientific reason—should in time establish a dictatorship over the human mind." "And the very nature of reason is a guarantee that it would not fail to concede to human emotions and to all that is determined by them the position to which they are entitled." What else in fact has the highest idealism of philosophy in the past aimed at and what else it can hope for in the future. This faith of the author of Psycho- analysis confessed by him in the ripeness of his age, must remove all misapprehensions, whether felt on the score of morality or religion.

FISHERIES IN INDIA

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IV

FIVE-YEAR PLAN

IN my previous articles I stated something about the method of pisciculture in fresh water, estuary and sea. These fisheries will, however, in all probability be found to be profitable if run individually or collectively on the line, suggested by me. In this connection it is also worth stating that though the maintaining of fisheries depends mainly on scientific treatment, yet skill is of no use if there is absence of a properly planned scheme behind it. It is also ever true that for the equilization of India with the other countries like Japan, Norway, America and England, with respect to her fish-wealth, a strong and well-planned scheme is required.

The temporary flush of enthusiasm that leads to the opening of several unplanned fishery departments in different provinces is of very little help in the multiplication of the fish wealth of a country; on the contrary unnecessary expenditure, unexpected loss and unestimated criticism are the output that readily leads the departments towards their abolition—their well-deserved goal.

In Bengal the Department of fisheries was originally established in 1907 with new hope and enterprise and prior to that Government had published many pamphlets and reports since 1822, but it is lamentable that the lack of a properly planned scheme of working stands in the way of its proper development and the production of a natural wealth of the country and for these causes the Department was once abolished. The total sum of money spent during the years for the maintenance, publication of reports and pamphlets and other expenses of the abolished Department was huge and almost a wastage. Thus we see that all the hopes, enterprises, money and publicity are in vain when a proper planning is absent. In modern times the influence of planning has been marked in every sphere of success. No achievement can be successful in the sphere of politics, economics, commerce and craft, education, health, etc., if carried on without a well constituted planning. A simple example

can be cited from the method of construction of a mansion which, when constructed haphazardly, costs much, becomes less durable and elegant but, when erected with a proper plan made previously, is economic, durable and pleasing. A similar case is the metropolis of Calcutta which though the second city of the British Empire is of less comfort and health due to a planless development, than the well-planned city of New Delhi and Jamshedpur. The result is the establishment of the Calcutta Improvement Trust whose duty is to improve the City by constructing roads and parks after demolishing many premises. This process surely incurs a huge exenditure.

The power of planning that has proved its merit in the reconstruction of Soviet Russia will take a long time to discuss. But with all emphasis it can be said that the Russia of yesterday with her burdensome woes, miseries and dishonour has been converted into the Soviet Russia of pleasant circumstances by the touch of the magic wand of the five years planning. In this connection it is not unnecessary to state that if Russia can shake off her bondage of misfortune by dint of constructive planning within a short period, then India can also shake off her miseries by treading the same path.

It is a matter of pleasure to note that the need for planning for the post-war reconstruction of fisheries has already been recognised and so far as my knowledge goes already two Five Years' working schemes have been published, one by Dr. Baini Prashad, Fishery Adviser to the Government of India, and the other by the Baroda State.

Before discussing the planning of Dr. Baini Prashad and the Baroda State I think it will not be irrelevant to state that if the provinces in India proceed in the schemes of pisciculture haphazardly without drawing out a well-planned scheme, they might end in dishonour and disaster. In this connection it is also my duty to state that mere drawing out of a scheme will not do. If the planning is absurd, costly and quite difficult in giving actual shape, then that planning should be avoided as that would merely fetch disappointment.

The main theme of the planning of the Baroda State, which was drawn in 1942, is—

1st Year—Establishment of the State Laboratory and Museum.
2nd Year—Erection of an aquarium.
3rd Year—Establishment of centres for the fish oil industry and the cold storage for keeping the marketable fish fresh.
4th Year—Endeavour in the preparation of fish Guano, meat and manure.
5th Year—Arrangements for the preservation of fishes.

There are many points standing for and against this scheme. The main drawback is that it is not at all well-planned and can be adopted on an all-India basis. Different items are not well-thought out.

Dr. Baini Prashad in the 1st year's programme of his 5th year's planning recommends the appointment of a Director of Fishery Investigation. Here I am to say that this appointment which incurs a huge expenditure is not required at the very beginning. Instead of this at the first instance a board consisting of persons of high repute with a broad outlook for the development of national wealth is required. The members who will control the board should be honorary but they should get allowances and costs for carrying out investigations, attending meetings, etc. The Provincial Governments should try to give actual shape to the investigations and views of the Board in the practical field. The board with its supreme controlling power should keep keen eyes over the functions of the Provincial departments and help them in every case of difficulty.

A great omission has also been marked in the 1st year's programme, that is the fishermen's question. The socio-economic conditions of our fisher-

men community is going worse day by day and if immediate attention is not paid to their uplift and rehabilitation, in my opinion all the attempts for the fishery organisation in this country would be of no use. I recommend, therefore, that immediate attention is to be paid at the very first year's programme for the development of the socio-economic condition of the fishing communities.

The fourth item of the 1st year's programme is the attempt for the establishment and the construction of a Central Research Institute, for conducting research work on fresh-water estuarine and marine fisheries along with the construction of some provincial stations and the expansion of the Zoological Survey of India. Here it is my duty to state that there is no urgent need for the establishment of a Central and Provincial Research Institute nor do I find any reason for the expansion of the Zoological Survey of India in this connection. Moreover, the dual organisations will surely bring in party feelings and quarrels. The maintenance charges for both the organisations having similar functions will also be very high.

The separate existence of provincial institutes are also not required. For reasons of economy and well conducted research work, the research should be run under the direct supervision of the Board and the Universities. The latter with their various existing laboratories can easily conduct research work on various lines without incurring heavy expenses. The running of the research schemes under the Universities have also another significance, that is, the ready availability of the trained personnel. The teachers and the senior research workers with their experiences and knowledge can easily train up novice workers within a short period, which, in the case of a separate institute, is quite impossible. Dr. Baini Prashad also recognised the importance of the educational institutes and Universities and recommends the establishment of research laboratories there in his 4th years' programme. Instead of such a late recognition these institutes should be given facilities in the very first year.

Dr. Baini Prashad again recommends fresh appointments to the staff in the Zoological and Botanical Surveys of India according to the needs of research. In this connection it is worth mentioning that inspite of the help of the Central Research Board and the Universities the appointment of additional staff in both the surveys will bring nothing but mere wastage of money. It is needless to say that the staff of the Central Research Board and the teachers and students of Universities can do better work than any other organisation, if they are endowed with proper recognition and recommendations.

I strongly believe that Dr. Baini Prashad will surely try well to modify his scheme following my suggestions in order to make it an ideal one and also try ardently to give shape to his scheme instead of keeping that within his file and serve the country in the field of her economic uplift.

Here I am submitting the outline of a workable and less expensive scheme for the rapid development of the fisheries in India. If this scheme gets support from selfless and energetic lovers of the country and also the patronage of the Governments then and then only it will be a workable proposition.

1st year—1. Establishment of a Board for the Fishery Investigations.

2. Research works on (*a*) life-histories of fishes, (*b*) breeding and rearing of fishes, (*c*) investigations of the natural food of fishes, (*d*) survey of culturable water and hydrography.

3. Collection of fish statistics: (*a*) Total amount of fish present. (*b*) Demand of fish in the country. (*c*) Survey of fish-eating population.

4. Arrangements for rapid transport and the availability of preservatives like salt, ice, etc.

5. Search into the socio-economic condition of the fishing communities.

6. Framing of legislation for the protection of fisheries, fishes, abolition of middlemen's excessive profit, fishery rights, etc.
7. Establishment of Public Aquarium.

2nd year—1. Fishery research.
2. Establishment of ideal farms.
3. Fishery education (*a*) among the fishermen and (*b*) among the gentlemen class.
4. Reclamation of rivers, tanks, beels, etc.
5. Improvement of the economic conditions of fishermen.
6. Establishment of co-operative societies at various places.
7. Prevention of middlemen's guild.

3rd year—1. Fishery research.
2. Marketing of fish : Establishment of ideal selling centres.
3. Improvement of the social conditions of the fishermen.
4. Utilization of bye-products.
5. Import and culture of exotic fishes.

4th year—1. Fishery research.
2. Fish preservation.
3. Use of improved type of fishing implements and power vessels.
4. Publicity.
5. Education of fishermen.

5th year—1. Fishery research.
2. Culture of Pearl, Oyster, Shark, etc.
3. Culture of Prawn and Crab.
4. Turtle fisheries,
5. Subsidiary industries like boat building, net making, spinning, etc.
6. Uplift of moral status of the fishermen.
7. Publicity,
8. Control of over-production.

Before I conclude, I like to emphasise that each and every item of investigation of each year entails much subsidiary investigations. For example, the natural food of fresh water fish is living organisation either belonging to plant or animal kingdom When they are given in our water-ways all of them may not be devoured by fish but the residual living organisms can thrive and may be used in future, whereas any artificial food when given in the water entails putrefaction and pollutes water, which is directly detrimental to the fish population. The living food of fishes means food for these organisms, that means expansion of scope of the field of research. Pisciculture on the outset looks as if only a field of Biological Research but it really embraces all sciences such as Physics, Chemistry, Physiology, Biology, Anthropology etc. We can easily recognise the utility of team work in every sphere of life. If we try to do our best with united efforts following the well planned scheme for 5 years for fisheries in India I am sure we shall achieve our goal.

Miscellany

BENOY KUMAR SARKAR

GOLD COVER IN IRAN

The note-circulation of Iran is governed by the Act of 1942 which ordains gold cover to the extent of 60 per cent and sterling or dollar cover to the extent of 40 per cent. In regard to this 40 per cent cover it is laid down that due consideration be paid to depreciation of sterling or dollar in terms of gold. For all practical purposes, then, the Note-Bank of Iran—known as the *Bank Melli (National) Iran*—has been following the principle of a hundred per cent gold cover for two years.

There is another provision to the effect that the circulation must not be increased with the object of making advances to the state without a cover of 100 per cent. The term 'inflation' then, cannot be applied to money in Iran. It is not only incorrect but has a bad psychological effect, says the *Rapport du Conseil de direction* of the Bank Melli Iran for the year ending March, 1944.

NO INFLATION IN IRANIAN CURRENCY

Inflation has bearings, observes this Annual Report, on a money which loses its effective or potential purchasing power. But the purchasing power of the rial, expressed in gold, has been stabilized. There is no question about its potential purchasing power. The fact that the rial (Re=nearly 10 rials) is at present not exchangeable with goods has nothing to do with its purchasing power. It is "due solely to temporary difficulties and obstacles" After the war the surplus money will be available for the purchase of consumption goods as well as tools and implements of production.

The unprecedented rise of prices may be attributed, according to this *Rapport*, to the fact that the circulation of goods has not only increased but on the contrary actually diminished. On the other hand, the volume of note circulation has increased considerably. The increase in note circulation is due principally to the increase in the expenditures of the Allies. The natural remedy, then, is suggested to be, first, the reduction of the purchasing power of the people by diverse methods. Secondly, the volume of goods will have to be increased, especially in the domain of primary necessities. Altogether, the Directors of the National Note-Bank are emphatic in their recommendation that nobody should employ the term inflation in regard to Iranian currency.

SUFFERINGS OF IRAN

The level of prices and the cost of living index during 1943-44 is in continuation of the rise of the previous year. But the anxiety of the people has, we are told, somewhat diminished. The cereals and dry fruits are now plentiful. The transportation system has improved with the aid of the Allies. Speculation is at present rife about the eventual fall of prices in the perspective of the coming end of the war.

In the mean time the sufferings of the people in towns and villages and among tribes on account of high prices, defective distribution of monopolized products and primary goods have been excessive. With the cost of living index at 100 in 1935-36 it rose to 1085 in 1943-44. The post-war benefits and advantages expected by Iran are being exhibited as some of the grounds for the cultivation of patience among the people in the midst of the present miseries.

AGRICULTURAL AND INDUSTRIAL DEVELOPMENT OF IRAN

The *Banque Agricole et Industrielle* of Iran has during 1943-44 advanced 12 million rials (nearly Rs. 120,000) to the Department of Agriculture. The money is being utilized for land improvements and reclamations as well as for spring sowings. Further funds have been placed at the disposal of its branches by this Agricultural and Industrial Bank. The money is being employed for aids to peasants.

An American expert is investigating the problem of agricultural and rural education. This is but another instance of Americanization in Asia. Several Americans are already in charge of the Iranian bureau of cereals. Seeds for improved varieties of wheat and barley have been distributed among peasants. Agriculture is evidently getting modernized.

The demand for sugar has been on the increase. Sugar refineries have been able to keep pace in supply. The factory of canned fish at Bandar-Abbas has been able to deliver large quantities of its products in spite of the dearth of refined olive oil, boxes and keys. The Copper Foundry has likewise increased its output. The industrial requirements have not, however, been met adequately.

Iran has to depend on abroad for a large number of requirements. In 1944 she has derived from the U.S.A. considerable quantities of textile goods, sugar and pharmaceutical products.

BANK MELLI IRAN'S FINANCIAL ACTIVITIES

The credit policy of the Bank Melli Iran has consisted, first, in assisting imports. The expansion of the industrial development of the country has also been promoted by its measures. For commercial expansion special credits have been offered to importers and documentary credits opened. Importers have likewise been assisted in regard to the release of their goods at the custom office as well as their transportation and distribution throughout the country.

Industrial enterprises have been helped by the Bank in diverse ways. In order to enable to obtain raw materials credits have been accorded. Cotton and woollen industries have enjoyed this benefit. Documentary credits have also been opened on relatively favourable conditions for the import of foreign cotton.

The Bank's assistance to the State has been considerable. For the purchaae of food and other primaries the state has drawn upon the Bank. The advances such as were duly authorized by the Parliament have been accorded.

The credits suspected as likely to be used for speculation and cornering have been refused by the Bank. Its financial activities have tended, among other things, to hold illegal transactions in check.

GOLD *VS* SILVER IN IRAN

The Directors of the Bank Melli Iran are convinced that this country will sooner or later adopt gold as the metal of metallic reserve, because its exchange and production are less subject to fluctuations. One of its measures has therefore consisted in the gradual conversion of silver into gold. Nearly 17,000 million ounces of silver were converted into 186 million ounces of gold during the year under report. This gold was brought in the U.S.A. and transported to Iran by American military aeroplane.

But later, in 1944, the air transport was found more and more difficult. The sea-transport was also prohibited on account of the increased rates of marine insurance as well as high freights. It has been found desirable, therefore, to keep the money bought in the U.S A. as a deposit for the Bank Melli Iran in the Federal Reserve Bank of New York. A part of the gold reserve of Iran has always been kept in South Africa.

IRANIAN STATE JEWELS

The actual cover-position of the Bank Melli Iran in regard to notes is as follows :—(1) gold 50 per cent, (2) silver 7 per cent, (3) foreign exchange 18 per cent, (4) state jewels 5 per cent, (5) state loans covered by jewels above those comprised in the previous item : 20 per cent. The Bank possesses, in addition, a Reserve fund which amounts to nearly 14 per cent of the total circulation.

It is interesting to note that the value of the state jewels in item (4) is 344,000,000 rials and that in (5) 1,400,000,000. The total is worth nearly Rs. 174,400,000 (between 17 and 18 crores of Rupees).

THE CITY OF TEHERAN

The municipal debt of the City of Teheran was valued at 193,000,000 rials (Rs. 19,300,000). It is to be liquidated by loan from the Bank Melli Iran under State guarantee. The municipal council has voted the alienation of 300,000 square metres (yards) of land. The produce of this area is to be delivered to the Bank for repayment of the loan.

Round the World

The Troubles of Iran—

Reports in the Press indicate that the Northern part of Iran has become a Russian 'enclave' and sealed to the outside world; even Iranian subjects are forbidden to enter the zone of Russian influence. All this naturally evokes memories of Czarist Russia and Czarist methods. In 1907-08, Northern Iran was practically a Russian district and Cossack gendarmes were stationed in that area—ostensibly for police purposes—under the Russian Colonel Liakhoff. We know from Prof. E. G. Browne's History of the Persian Revolution of 1907-08 that when the Persian Nationalists arose to overthrow the effete and anti-national Qajjar Dynasty, the Cossacks under Col. Liakhoff attacked them and even shelled the Parliament or *Medjlis*. One famous town—Tabriz—suffered from Russian bombardment and was heroically defended by the Deputy Taqizade, at present Ambassador in London. Thus, there is nothing new in Russian intervention in Iran Iran, especially the Northern and North-Western parts, has been looked upon by the Russians as their sphere of influence 'par excellence'.

Cordon Sanitaire 'En Revanche'—

According to an article in a recent issue of the *Far Eastern Survey* (published by the American Council, Institute of Pacific Relations) : "The Soviet Union has a primacy in the ideological leadership in Europe at the present time which closely parallels the position held, but abandoned, by the U.S.A. after 1919". The Soviet position is evident from recent happenings in

Poland, France, Belgium, Hungary, Bulgaria and Greece. It is clear that the USSR is interested in maintaining Governments on her border regions which are prepared to be in accord with her. For twenty-five years the USSR has been faced with a *cordon sanitaire* created by the rest of Europe; the Soviet Union is now well on the way " towards the creation of a *cordon sanitaire* in reverse". Manchuria, Korea and the Port Arthur District and to a lesser extent Southern Sakhalin and the Kuriles have either to be, from the point of view of Russian *Machtpolitik, res nullius* or else Russian spheres of influence. In Western Asia—the Persian Gulf area, the Bosphorus and the Dardanelles are affected in a similar manner. One who rules over the Caucasus and the Crimea cannot leave neighbouring seas and lands out of his political calculations.

State Monopoly and Air Transport—

Since 'Imperial Airways' were formed in 1924, the British Government has followed the policy of the " single chosen instrument " in British air transport. State monopoly was also the policy of other countries like Germany, Italy, France, and Holland. The " Lufthansa," " Ala Littoria," " Air France," " K.L M." were the counterparts in these countries of the Imperial Airways. Many of these lines were not being operated only for commercial reasons.

In the United States the air transport industry had developed at first freely and later in an atmosphere of regulated competition. For this reason, American airlines flew a greater milage and carried more fare-paying passengers than airlines of other nations.

The recent British White Paper " British Air Transport " (cmd. 6605) has been criticised as a document which " perpetuates monopoly, under an operational control which is unproven in the field of commercial transport " and that " it provides no scope for the emergence of competitive operational techniques and methods of management." In the next few years, in some countries air transport will compete with railways and shipping companies which represent certain vested interests. Unless free scope is given to air transport, it will be stunted in its growth in the face of powerful shipping and railway interests; on the other hand these latter would also want protection. Perhaps the best solution would be railways and shipping companies operating their own airlines and using them as ancillary services.

The End of an Epoch—

The epoch, which marked the rising power of Japan, ushered in by the *Meiji* era of reforms in the last century and enhanced by the defeat of Russia in the Russo-Japanese War of 1904-5, has now come to an end with Japan's defeat in this war. A chapter in the History of Japan marking her entry into ' modernism ' and her rapid rise to the position of a world power has thus ended.

The Atomic Bomb which hastened the defeat of Japan also marks the end of an epoch in the science of Military Strategy. The possibilities of a new, utterly devastating and sinister strategy in the future betoken gloomy prospects for all nations.

S. K. C.

Reviews and Notices of Books

Frontier and Its Gandhi.—By J. S. Bright, M.A. Published by Allied Indian Publishers, Circular Road, Lahore. Pp. 142. Price Rs. 3.

It appears from two casual references appearing on pages 81 and 92 that the author was born at Palli in the Peshawar district of the North-West Frontier Province and that he is a Sikh. He is, therefore, qualified to speak on the conditions prevailing in this part of India and its problems—matters dealt with in the first four chapters. The fifth chapter describes in brief the recent history of the frontier and explains how the reactions of the people to the different forces playing on them were more or less inevitable.

It is the last third of the book that is devoted to the doings of Khan Abdul Ghaffar Khan. Here we are told something about his family, his up-bringing, the reasons which turned him away from a military career, how he adopted non-violence and became a Congressman, his organisation of the Red Shirts, his numerous and often unjustifiable imprisonments, the gallantry of the man, etc. In the chapter headed " Servants of God," we get a vivid account of the struggle carried on by the Khudai Khitmatgars under his leadership as well as of the support given to them by the Congress. One of its concluding paragraphs summarises the political history of the province up to the time of the formation of the Muslim League ministry under Sardar Aurangzeb Khan. The last chapter is valuable because it contains some practical suggestions for the removal of those evils from which the frontier suffers.

Two things stand out—the patriotism of the author and his non-communalism. This is made clear by what he, a Sikh, says about the controversy over the Shahid Gunj mosque and his remarks on the mischievous part played by the priestly classes of all communities in promoting ill-feeling among their members.

With all these things in its favour, the book is marred by two defects. One of these is the large number of misprints among which attention may be drawn to those occurring on pages 28, 29, 37, 44, 50, 51, 70 and 105. The second and a still more serious defect consists in the use of abnormally large numbers of sentences without verbs, probably with the idea of laying special emphasis on the idea sought to be conveyed. It is also likely that the same fact is also responsible for the omission of articles where their use is ordinarily called for.

The Cotton Industry of India.—By K. L. Govil, M.A., B.Com., F.C.I. (Birm.), University of Allahabad. Published by Hind Kitabs, Bombay. Pp. 71. Price Re. 1-12.

This, the fourth in the New India Series planned by the Progressive Club, Allahabad, supplies practically all information bearing on the foundation and progress of the cotton mill industry down to the time of the manufacture and distribution of standard cloth. There is not, so far as the reviewer is aware, any book where so much information has been packed within less than fifty pages. In the last twenty pages, the author suggests certain steps calculated to maintain its existing prosperity, the result of the abnormal demand for cotton textiles created by the war.

Let Us Unite.—By K. Chandrasekharan. Published by the Allied Indian Publishers, Circular Road, Lahore. Pp. 28. Price As. 8 only.

Dedicated to the thousands among our countrymen, Hindus, Muslims, Sikhs, Christians, and Parsis, who have given the first place to the freedom of their motherland, this book is an examination into the causes of communalism and an eloquent plea for unity so that all communities might demand and acquire political independence. Most of the standard authorities have been quoted from to support the views advanced and an attempt made to prove that only the disappearance of British rule will solve this most difficult of our problems. There are a few misprints and solecisms here and there, obviously due to haste which, it is hoped, will be eliminated in the next edition.

The South African Indian " Pegging " Act, 1943—Retaliation?—By P. Kodanda Rao, Member, Servants of India Society. Foreword by the Rt. Hon'ble V. S. Srinivasa Sastri, P.C., C.H., LL.B. Published by the Institute of Current Affairs, Lahore. Pp. 77. Price Re. 1-4.

Those who have read Mr. Kodanda Rao's *East Vs. West* realising thereby his contribution to the clarification of political thinking and who know something of his intimate first hand knowledge of the problem of Indians overseas will not be surprised to find that in this pamphlet of less than 80 pages, he has, after providing the necessary historical background, given accounts of Indians in Transvaal and Natal which though short omit nothing required for grasping the problems facing them. We next have a critical examination of the Lawrence " Pegging " Act and are told something of the solution suggested by Mr. Hofmeyer, through co-operation, consultation, and consent.

In spite of the studied moderation so strictly observed throughout this small pamphlet which deals with a regrettable aspect of colour prejudice, which may yet have undreamt of repercussions on attempts for the stabilisation of world peace, Mr. Kodanda Rao is compelled to admit that in passing this unjustifiable piece of legislation, the Smuts Government " sacrificed the Indians and their own better judgment to secure re-election." The next chapter is devoted to an analysis of the economic ties and the political relationships between South Africa and India and the author, with the help of official statistics and other materials, shows that we are not in a position to adopt any retaliatory measures to show our displeasure His solution of the difficult situation created by the Pegging Act comes in the last chapter and in his own language is as follows :—

" The more prudent and wise, if less sentimental and heroic, course seems to be to keep up an unyielding opposition to the Lawrence Act and seek every means to reduce its immediate harmful effects to a minimum and concentrate on getting the whole situation reviewed by a round-table conference as soon as possible."

It is rarely that one gets such a clear exposition of such a difficult and controversial problem in so handy a form, possible only by reason of the author's thorough mastery of his subject. The Indian case has been certainly strengthened by the very commendable restraint exercised by the author all through his book.

Changing World and Other Essays.—By Bimalchandra Sinha, author of *The New Constitution of India, Debt Legislation in Bengal*, etc. To be had of Prakashani, Shyamacharan Dey Street, College Square, Calcutta. Pp. 230. Price Rs 2.

The fourteen essays included in the book under review were contributed to various journals by the author, a highly educated and cultured member of the Paikpara Raj, one of the historical zamindar families of Bengal. They cover a wide variety of subjects, clear proof of the wide range of his knowledge and interests. The first essay "A Changing World" which supplies the title of the book, the next two dealing with planning in theory and practice, and the fourth on the economics of war are able and learned expositions of these subjects in their world setting. Their study leads

to the unavoidable conclusion that the author not only knows his subjects thoroughly and thus has something new to say but also that he possesses the ability to utilise profitably the knowledge gathered from a large number of standard books and periodicals, which he has read carefully and thoroughly.

That his knowledge and interest are not confined to what Western scholars and thinkers have to say on current problems is proved by the next essay in which he turns to political thinking in Ancient India.

As a highly educated Bengali and a brilliant alumnus of the Calcutta University, Mr. Sinha takes such interest in the problems of education that he devotes two essays to the criticism of the Bengal Secondary Education Bill, which was sought to be imposed on our province by a reactionary section of our countrymen. His contribution to the controversy consists not only in criticism but also in some constructive suggestions which are found in his discussion of the steps the U. P. Congress Government proposed to take for the reorganisation of the Primary and Secondary education of that province His experience as a rising public man in intimate touch with all classes of men probably explains his thoughtful study of the middleclass unemployment problem of our province.

As a member of the landed gentry of Bengal living under constant threat of the abolition of the Permanent Settlement, Mr. Sinha discusses various theories of land tax advanced by political and economic thinkers of the west and concludes that as rent has to be paid, whether the cultivator makes profit or not, the system is unjust and that "any scheme of land reform should make an attempt to change the basis of taxation." His concern for the agriculturists of Bengal is also revealed in his plea for agricultural protectionism as well as by his discussions on our rural indebtedness and the steps taken by Government to combat it.

In this book Mr. Sinha has maintained the reputation he had previously acquired as a constructive thinker and it is a pleasure to go through the essays, every one of which reveals the care with which he has familiarised himself with what others have said on his subjects as well as his original way of approaching them. We recommend this volume to the attention of those who feel interest in the subjects treated and trust that the time is not far when he will give us his considered views on other political and economic problems.

Introduction to Politics.—By S. K. Lahiri, formerly editor, "The Punjabee" (Lahore) and "The Bengal Co-operative Journal" and B. N. Banerjee, Professor of Economics and Politics, Vidyasagar College, and Lecturer, Post-Graduate Department, Calcutta University. Issued by the Politics Club. Selling Agents, Prakashani, Shyamacharan Dey Street, College Square, Calcutta. Pp. 146. Price Rs. 2-8.

This is the third, revised and enlarged edition of the very popular elementary book on the principles of politics and of problems relating to citizenship. A comparison with earlier editions shows that the text has been rewritten very largely and that the contents have also been rearranged in defference to the wishes of those engaged in teaching these subjects. It is recommended as one of the best Text-books on the subject written as it is by gentlemen whose other publications such as *Indian Constitution : Survey* and *New Constitution of India* clearly reveal how well-equipped they are for their work.

The Land of the Soviets.—Published by the Friends of the Soviet Union, Calcutta. Pp. 204. Price Rs. 2.

This book edited by Messrs. Hirendranath Mookerjee and S. K. Acharyya, both well-known for their sympathy with the U.S.S.R., is a symposium of eleven studies of different facets of life in modern Russia such as political organisation, art, literature, science, military strength, etc. Almost all the contributors appear to be so familiar with their subjects as to tempt one to believe that they possess first-hand knowledge, a fact not true in every case. The value of the book lies in the clear way in which the achievements of the U.S.S.R., in such matters as the removal of illiteracy, the elevation of backward peoples, improvements in the status of women, democratisation of the army, the utilisation of science as a social instrument, etc., are explained in such a way as to show that in the amount and quality of the progress made they surpass anything achieved in these directions by modern nations in a comparable period of time. While it may be argued that the contributions are characterised by a certain partiality for the U.S.S.R., it is nonetheless correct to assume that, with this qualification, the different writers have succeeded in presenting to the readers of this book a fair and interesting description of modern Russia.

Alphabet of Fascist Economics.—By G. D. Parikh and M. N. Roy with an introduction by Prof. B. N. Banerjea. Published by Renaissance Publishers, Post Box 580, Calcutta. Pp. 104, Price Re. 1.

In his introduction, Professor Banerjea shows the necessity of planning and refers to the work done in this particular direction by the National Planning Committee appointed by the Congress till the suspension of its activities brought about by the incarceration of Pandit Jawaharlal Nehru. Prof. G. D. Parikh, Professor of Ramnarain Ruia College, Bombay, analyses the Bombay plan in sixty pages or so while Mr. M. N. Roy in the latter half of the book lays down the general principles of planning as he sees them.

Prof. Parikh points out certain shortcomings of the Bombay plan, shows how one of its implications is the employment of cheap labour and foresees the emergence of fascism as the result of the financing of the plan through private capital. His dissection of capitalism is excellent. His findings, all supported by facts and arguments based on them, are summarised in the last six pages of the first part of the book to which the attention of the prospective reader is drawn.

Mr. Roy's exposition of the general principles of planning is marked by clarity of thought and lucidity of expression. His constructive suggestions find a place in the last five pages. It is a proof of his realism that he does not envisage the immediate replacement of private by State ownership in India. Nonetheless it is clear that he is a champion of the State ownership of all means of production.

Apart from the interest the book possesses as a criticism of the Bombay Plan, it deserves the serious consideration of those opposed to the exploitation of our ignorant and economically helpless masses.

H. C. MOOKERJEE.

A Plan for Developing Fisheries in India.—By E. V. S. Maniam, M.A., D. Econ.; Director, Bureau of Economic Research. Published by Patt & Co., Publisher. P. O. Box. No. 45, Cawnpore, U. P.

Mr. E. V. S. Maniam's booklet is generally meant for non-technical men, particularly the general readers. In a nutshell is presented in this booklet the general topics of fisheries beginning with the Policy Committee's recommendations and ending with practical hints for 'growing' fish in India. The booklet cannot and does not claim to be exhaustive; but the writer is an expert in the art of compilation and the treatment is thoroughly lucid and informative.

Of the different sections, the interesting ones are the discussions on India's resources; food value of fishes; by-products and allied industries; canning and preservation and the practical hints for fish 'growing' and it is hoped that the interested person, on a perusal of the last item, namely, practical hints for fish 'growing' (adapted from Dr. S. L. Hora) will be able to produce fish, if not of a vast, at least of a satisfactory amount, in his tank.

Although the author is earnest in gathering information he has shown a little negligence in the section dealing with the habits and inclinations of fish where he has mentioned the importance of research work done in Travancore State only and overlooked the work carried on in other places like Calcutta University, Madras and the Punjab Fisheries. Moreover his statement "enough of spade work has already been done, and they now only await practical application. We should pay more attention to the 'field' than to the laboratory research of a pure academic nature" cannot be justified fully. It is a fact that in a sub-continent like India very little work has been done up to date and there is enough work to be done in this line. It is true also that the principles of to-day's pure academic research might be of great use for tomorrow

As the pamphlet is the draft report of an All India Survey in connection with the forthcoming All-India Fisheries Conference, New Delhi, it should contain correct and up-to-date information. I wish the author will make necessary changes and revise this book thoroughly.

Display, printing and binding are not up to the mark.

"PISCES."

Annual report of the Mysore Archaeological Department for the year 1942—Printed by the Asst. Superintendent at the Mysore Government Press, 1943.

The report under review has been divided into seven parts dealing with the activities of the Department, conservation works, study of monuments, numismatics, manuscripts, excavations and inscriptions.

Certain facts, mentioned by the writer of the report at the very beginning, are really deplorable for a progressive cultured state like Mysore, It is astonishing to learn that without the knowledge of the Archaeological Department, the P.W.D. carried on conservation work in a rather unorthodox way by removing old sculptures and replacing them by new ones.

The most important chapter of the report is Part VI which deals with excavations. It is apparent from the report that Brahmagiri is a very promising site yielding most valuable evidence from the Palaeolithic age up to the Mauryan period. We do not know of any other site which is so old and which was in continuous occupation up to at least 4th century B.C. The archaeological importance of such a site is quite obvious. But what the report reveals is positively disappointing and disquieting. We are led to conclude that the excavation was not at all conducted in a scientific way. Field archaeology is now a science by itself. What has been reported here is neither science nor art. Wilful destruction of evidence went hand in hand with ignorant reconstruction. This is well-illustrated by the following sentence in the report in connection with the excavation of burial sites, *viz* ... "where necessary the dolmens were blasted and circles of stones removed..." The report further proceeds "an attempt was made to recover some of the skeletons but many of the thinner bones and specially skull bones which had become soaked in moisture percolating from the canals and rice fields, had become exceedingly brittle and went to powder even with the lightest touch". The above statement shows that no precaution was taken to equip the excavation with preservative materials. Failing that it was much wiser not to expose the fragile bones at all.

The provisional conclusions drawn by the writer are too hasty and unscientific. Comparisons and correlations are mostly unjustifiable. The report is practically devoid of plans and sections of the excavated area. The photographs are few and unsatisfactory. There are similar other drawbacks in the excavation conducted at Brahmagiri. From the interim report however it is clear that the site is extremely rich and we do hope that the Archaeological Department of Mysore will conduct further excavation in this site with utmost care under expert guidance and in collaboration with the Archaeological Survey of India.

D. P. GHOSH.

Ourselves

VISIT OF PRINCE PETER OF GREECE TO THE ASUTOSH MUSEUM

H.R.H. Prince Peter of Greece paid a visit to the Asutosh Museum of Indian Art and Archaeology, Calcutta University, on August 28th last. Prince Peter was accompanied by Dr. Presvelos, Consul-General for Greece in Calcutta.

Prince Peter evinced great interest in the collections of the different departments, especially in the specimens of Bengal Folk Art, which recalled to his mind examples of Ancient Cretan Art.

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the University Library Collections :—

Philosophy, Sociology, etc.

" The Psychology of Society " by Morris Ginsberg (London, Methuen, 1944). " Studies in the Renaissance of Hinduism in the nineteenth and twentieth century" by D. S. Sarma (Benares, Hindu University, 1944).

" The Political Economy of Population " by Radhakamal Mukherjee. " The Individual and the State—a study in political theory " by Sampuranand (Allahabad, Kitab Mahal, 1944).

Economics.

" A Plan of Economic Development for India—pt. 2" by Sir Purshottamdas Thakurdas (Bombay, Commercial Printing Press, 1914).

"Industrial Problems of India" by P. C. Jain.
" Social Insurance Planning in India" by A. N. Agarwala (Allahabad, Kitab Mahal).
" Our Economic Resources" by R. D. Tiwari (Bombay, New Book Co., 1944).
" Money—its present and future" by G. D. H. Cole (London Cassell, & Co., 1944).
" The Danube Basin and the German Economic Sphere " by Basch.
" A Critique of the Bombay Plan " by Wadia and Merchant.
" Population Problems in S. E. Asia" by Radhakamal Mukherjee.

Natural Sciences, etc.

" Structural Petrology of Deformed Rocks" by H. W. Fairbairn (Cambridge, Addison-Wesley Press, 1942).

" The Three Ages, an Essay on Archaeological Method" by Dr. Glyn B. Daniel (Cambridge University Press, 1943).

Fine Arts.

" Painting in Islam, a study of the place of pictorial art in Muslim Culture " by Sir T. W. Arnold (Oxford, Clarendon Press).
" Soviet Art and Artists" by Jack Chen (London, Pilot Press, 1944).

History.

"Umar the Great" by Allamah Shibli Numani.
" The Caliphs and their Non-Muslim Subjects" by A. W. Tritton.
"Memoirs of Ousama ibn Munqidh—a Syro-Arab gentleman" by Philip K. Hitti.

"The Rise of the Ottoman Empire " by Paul Wittek (Printed and Published under the patronage of the Royal Asiatic Society of Great Britain, London, 1938).
"Disraeli and the New Age" by Sir R. G. Stapledon (London, Faber and Faber, 1943).
" Romain Rolland—the story of a Conscience" by A. Aronson (Bombay, Padma Publications, 1944).

Buddhist and Far Eastern Studies.

Nanjio, Bunyiu : A Catalogue of the Chinese translation of the Buddhist Tripitaka.
" Histoire du Bouddha Sakya Mouni traduite du Tibetain " by P. Foucaux.
" Essai sur la Legende du Bouddha, son caractere et ses origines " by E. Se art (Paris, E. Leroux).

Economic History.

" An Economic History of Europe 1760-1939 by A. Birnie (London, Methuen, 1944).
" A Planned Economy or Free Enterprise, the lessons of history " by E. Lipson (London, A. and C. Black, 1944).

"A Short History of Labour conditions under Industrial Capitalism" by J. Kuczynski (London. F. Muller. 1944).

"Principles of War Economics" by U. N. Ghosh (Lahore, Minerva Book Shop).

"War and Indian Economic Policy" [2nd Ed.]. by D. R. Gadgil and N. V. Sovani (Poona, 1944).

A NEW DONATION

Messrs. M. M. Sur and R. Sur of Messrs. Sur Enamel and Stamping Works Ltd., Calcutta, have signified their desire to place at the disposal of the University a sum of Rs. 2,00,000 (Two lakhs) for the cultivation and advancement of fundamental research in Pure Physics, especially in Nuclear Physics, in the University College of Science

The University has accepted this munificent offer with grateful thanks.

Obituary

SIR NRIPENDRANATH SARKAR

We announce with profound regret the death of Sir N. N. Sarkar. The following resolutions were passed by the Syndicate on the 24th August, 1945, all the members present standing :—

(1) That the Syndicate place on record their profound sorrow at the death of Sir Nripendranath who had been an Ordinary Fellow of this University for some time and its Tagore Law Professor for the year 1941. Sir Nripendranath was a man of rare gifts. He was a profound scholar, a jurist of the highest order, an acute politician with a foresight and wideness of outlook that would do honour to any statesman, an eminent administrator and above all a sincere lover of his country. In his death, the University lost one of its best alumni and the country a great son.

(2) That a message expressing the heartfelt sympathy of the Vice-Chancellor and Syndicate be conveyed to the members of the bereaved family.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Notification No. Misc. R. 1

It is hereby notified for general information that the insertion of the following new Chapter XL-F after Chapter XL-E, of the Calcutta University Regulations, relating to the institution of the Examination for the Diploma in Librarianship has been sanctioned by Government :—

DIPLOMA IN LIBRARIANSHIP

1. An examination for a Diploma in Librarianship shall be held annually in Calcutta and in such other places as shall from time to time be appointed by the Syndicate, the dates to be duly notified.

2. Any candidate may be admitted to the examination, provided that after taking a Degree in this University, he has prosecuted for not less than one year a regular course of study in the subjects offered by him in the Librarianship Training Class organised and conducted by the University.

3. No candidate shall be admitted to the examination unless he has attended at least 75 per cent. of the lectures and Practical classes provided, and has produced the prescribed certificate.

4. Every candidate for admission to the examination shall send in his application to the Registrar with a certificate in the form prescribed by the Syndicate and a fee of Rs. 40 not less than two months before the date fixed for the commencement of the examination.

5. A candidate who fails to pass or appear at the examination immediately following the completion of his term shall not be entitled to claim a refund of the fee, but such a candidate may be admitted to one or more subsequent examinations on payment of the prescribed fee on each occasion on his prosecuting a fresh course of study as required under Section 2 above during the year immediately preceding the examination at which he presents himself.

6. The examination shall be both Written and Practical and in accordance with the prescribed syllabus. The Paper-setters and Examiners shall be appointed by the Syndicate on the recommendation of the Librarianship Training Committee to be annually constituted by the Syndicate. The Syndicate shall also appoint an Examination Board to consider the results and report the same to the Syndicate for confirmation.

7. Every candidate shall be examined in the following subjects and marks shall be distributed as given below :—

Subjects			Marks
(1) Classification	... Two papers	{ Theoretical One paper ... 75 Practical One paper ... 75	
(2) Cataloguing	... Two papers	{ Theoretical One paper ... 75 Practical One paper ... 75	
(3) Library Organisation and Administration	One paper	...	... 100
(4) Bibliography and Book Selection	One paper	...	... 100
(5) Reference Work	... One paper	...	... 100
(6) General Knowledge	... One paper	...	... 100
(7) Languages	... One paper	...	... 100
		Total	... 800

Any two of the following languages other than the candidate's mother-tongue are to be offered. Not more then one language is to be selected from one group—

GROUP A

(*a*) French, (*b*) German.

GROUP B

(*a*) Bengali, (*b*) Hindi, (*c*) Urdu, (*d*) Assamese.

GROUP C

(*a*) Sanskrit, (*b*) Arabic, (*c*) Persian, (*d*) Latin, (*e*) Greek.

The Syndicate shall have power to modify or to add to this list.

Each paper shall be of three hours.

8. In order to pass, a candidate must obtain 40 per cent. of the marks in each paper and 50 per cent. of the aggregate. If he passes and obtains 66 per cent. of the aggregate, he shall be declared to have passed with Distinction.

9. As soon as possible after the examination the Syndicate shall publish a list of the successful candidates. The names of those who have passed with Distinction will be arranged in order of merit. The names of the other successful candidates will be published in alphabetical order.

10. The limits of the different subjects shall be as indicated below. Books shall be prescribed and the limits of subjects may be modified from time to time by the Syndicate on the recommendation of the Librarianship Training Committee.

Classification

Paper I

Library Classification : Theoretical

Nature and purpose of Classification. Theory and general rules of Classification. History and comparative study of the principal schemes of Library Classification. Critical study of different classification schemes with special reference to Dewey's Decimal System.

Paper II

Library Classification : Practical

Practical course in classification schemes.

CATALOGUING

Paper I

Library Cataloguing : Theoretical

Object and purpose of Cataloguing, History of Library Cataloguing, various forms and kinds of catalogues and their purpose. Comparative study of cataloguing codes, particularly the Anglo American Code. Special problems of cataloguing in Indian Libraries. Special cataloguing : maps, plans, prints, etc. Methods of displaying catalogues.

Paper II

Library Cataloguing : Practical

Practical course in Library Cataloguing in accordance with the Anglo-American Cataloguing Code, with special reference to Indian problems.

Library Organisation and Administration

Library Organisation. Modern idea of the Library. Library Legislation Library Planning. Library furniture Special libraries. History of library movement in different countries, with special reference to India.

Library staff. Ordering, accessioning and preparing books for shelves. Library records. Methods of work for different sections and departments. Library finances and statistics Library Committee. Annual Report. Library extension work. Preservation of Books, Records and other library materials. Stack Room and Shelving methods. Stock-taking. Charging system and lending methods.

Bibliography and Book Selection

Essentials of good book-production. Collation and Description of books, Material of Bibliographies. Compilation of Bibliographies. Historical Bibliographies. History of printing; paper and book-binding; Book illustration. Hisiory of authorship. Publishing and Book-selling. Different kinds of Bibliography. Preparation of copy for the press, styles of printing and proof-reading.

Principles of Book Selection, Aids and guides to selection. Method of selection. Book Selection Committee—its formation and function.

Reference Work

Different types of Reference work, Essential equipment of Reference library. Reference library methods and routine.

General Knowledge

Such general knowledge as enables one to handle books in the library on various subjects, the subjects to be prescribed from time to time by the Syndicate on the recommendation of the Librarianship Training Committee

Languages

Such working knowledge of the languages as enables one to follow intelligently the contents and the title pages of books and periodicals.

Senate House,
The 25th July, 1945.

J. CHAKRAVORTI
Registrar.

Notification No. T. 713

Hindi (Indian Vernacular) for Matriculation Examination of 1947

In modification of the previous notification on the subject, "Nabin Padya Sangraha" (revised edition of Sambat 2001) has been prescribed in place of "Nabin Padya Sangraha" (revised edition of Sambat 1996) for Hindi—Indian Vernacular for the Matriculation Examination of 1947.

The following pieces only are to be read for the Examination of 1947 :—

Gayaprasad Sukla	...	...	...	All pieces
Maithili Saran Gupta	...	...	...	Do.
Siyaram Saran Gupta	...	...	...	Do.
Gopal Singh Nepali	...	...	...	Do.

Senate House,
The 28th June, 1945.

J. CHAKRAVORTI,
Registrar.

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Notification No. T. 714

I.A. Examination, 1946

Special Paper in Pali in lieu of a Paper in Vernacular

Intermediate Pali Selections. Pieces to be read—

Prose

The first seventeen pieces from Devata Ayaccana to Dedication of Jetavana.

Poetry

Rejoicings at Siddhattha's Birth
Dhariyo Sutta
Downfall of the Brahmins
Gathas of Silava and Mahapajapati Gotami.

Senate House,
The 28th June, 1945.

J. CHAKRAVORTI,
Registrar.

Notification No. T. 715

I A. Examination, 1946

The following book is prescribed in French for the Intermediate Examination in Arts in 1946, as an alternative to La Fontaine—Choix de Fables (with commentary by Taine) :—
Theuriet. L'oncle Scipion et sa Promesse (edited by J. P. Park). (Blackie & Son).

Senate House,
The 1st August, 1945.

J. CHAKRAVORTI,
Registrar.

Notification No. T. 716

It is hereby notified for general information that in modification of the previous orders on the subject, J. Drinkwater—Abraham Lincoln. (Longmans Green & Co.) which was prescribed under Paper II in English for the Intermediate Examinations of 1946 and 1947 has been transferred to Paper I.

Notification No. T. 717

B.A. Examination, 1946

SECOND LANGUAGE

BENGALI

In modification of this Office Notification No. T. 676, dated the 16th September, 1943, on the subject, it is hereby notified for general information, that Kshemananda Ketakadas—Manasha Mangal, edited by Jatindramohan Bhattacharyya (published by the University), pages 169-362, has been prescribed as alternative to Krittibas—Ramayana Adi Kanda, edited by Nalinikanta Bhattasali in Bengali (Second Language), Paper I (Poetry Text) for the B.A. Examination, 1946.

Notification No. T. 718

B.A. Examination, 1947

SECOND LANGUAGE

BENGALI

In modification of this Office Notification No. T. 697, dated the 18th December, 1944, it is hereby notified for general information that Kshemananda Ketaka Das—Manasha Mangal, edited by Jatindramohan Bhattacharyya, published by the University (selected Palas only), has been prescribed in Bengali (Second Language). Paper I (Poetry Text) in place of Krittibas—Ramayana Adi Kanda, edited by Nalinikanta Bhattasali for the B A. Examination in 1947.

Notification No. T. 719

B.A. Examination, 1946

HINDI

(Honours Course)

Tulsidas. Vinay Patrika—Padas to be read :—
Padas 101-151 (both inclusive)
(Tulsi Granthawali, Vol. II, published by Nagri Pracharini Sabha, Benares).

Notification No. T. 720

B.A. Examination 1947

HINDI

(Honours Course)

Tulsidas. Vinay Patrika. Padas to be read :—Padas 62-101 (Tulsi Granthawali, Vol. II, published by Nagri Pracharini Sabha, Benares).

The corresponding Padas from the edition of India Press, Ltd., Allahabad, may also be read.

Senate House,
The 2nd August, 1945.

J. CHAKRAVORTI,
Registrar.

Notification No. T. 721

I.A. and I.Sc. Examinations, 1947

ENGLISH

Select Short Stories (published by the University). Pieces to be read —

Hawthorne	...	Old Esther Dudley
Bret Harte	...	The Postmistress of Laurel Run
H. G. Wells	...	The Star
G. Gissing	...	Christopherson

Senate House,
The 6th August, 1945.

J. CHAKRAVORTI,
Registrar.

COLLEGE AFFILIATION

TULARAM GIRLS' COLLEGE, NARAYANGANJ

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Tularam Girls' College, Narayanganj, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, Logic, Civics and History to the I.A. standard, with permission to present candidates at the examination in these subjects from 1947 and not earlier.

J. CHAKRAVORTI,
Registrar.

A Doctor of Philosophy

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated below :—

Dakshinaranjan Bhattacharyya

Title of the thesis—The Origin and Development of the Rituals of Ancestor-Worship in India.

Senate House,
The 18th July, 1945,

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Dates of D.P.H. and M.L. Examinations

The next D. P. H Part I Examination will be held from Friday the 21st September, 1945 and the D P.H. Part II Examination will be held from Monday, the 19th November, 1945.

Applications and fees for admission to the above examinations should reach the University not later than Tuesday, the 21st August, 1945.

The next M.L. Examination will be held from Monday, the 10th December, 1945.

Applications and fees for admission to the examination should reach the University not later than Monday, the 10th September, 1945.

Senate House,
The 3rd August, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Other Notifications

LETTERS TO THE EDITOR

To The Editor,

The Calcutta Review,

C. F. ANDREWS MEMORIAL LIBRARY

Dear Sir,

The late Mr. C. F. Andrews devoted his life to the cause of understanding between the peoples of India and Britain. It is fitting that he should be commemorated in the city of his boyhood, Newcastle-upon-Tyne, by a library of books on Indian culture and affairs which it is hoped will continue to promote the cause dear to his heart.

The Library Committee feel that many friends in India will be glad to know of this Memorial. We shall gratefully welcome gifts of books on Indian literature, philosophy, and public affairs, published in India in the English language. Books may be sent to the Librarian, C. F. Andrews Memorial Library, c/o The Library and Philosophical Society, Westgate Road, Newcastle-upon-Tyne 1.

I am,

Yours truly,

Albert F. Bayly

Hon. Secretary.

THE FUTURE OF INDIA

... Depends upon her fighting services. You must help to keep them worthy of their great task. India must have strong, efficient and modern Defences. The services must have the best possible officers to lead their magnificent men who have created traditions of which the whole world is proud. You are the young men of India—the men in whose hands the future of India lies. The three services need young, educated, patriotic Indians—that means you :

Four points to note.

1. If you wish to obtain a regular commission, you need not be deterred by the fact that you have not previously offered your services, because it is essential that the regular officer cadre shall be spread evenly over the age groups.

2. For those who wish to return to civil life, there will be many opportunities in the posts which the Government has reserved for men who have served in the Fighting Forces.

3. Universities have decided to grant liberal concessions to assist ex-students returning from the Services to complete their studies. Details can be obtained from your own University.

4. Apart from the signal privilege of being allowed to serve your country, there is little doubt that the training and experience gained in any of the three services will be of untold value, both to India and to you, whether you remain in the Army or return to a professional or a business life.

Full details can be obtained from the Secretary of your University or College or from any Recruiting Office.